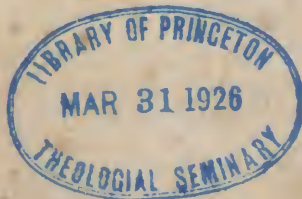




AMERICAN BAPTIST
HISTORICAL SOCIETY

Mrs. Comer A. Belknap.

AUG 10 1925



PER BV 2520 .A1 A5 v.3-5

The American Baptist
magazine, and missionary

Marcy Esty

Hutton



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THE
American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

No. 5.

SEPTEMBER, 1823.

VOL. IV.

Biography.

MEMOIR OF REV. JAMES COLMAN.

Continued from page 121.

THE most intimate friends of Mr. Colman had indulged a hope, that they should see him occupy an important station in his native country. His talents were peculiarly adapted to a cultivated state of society. Had he remained at home, there is reason to believe, that he would have laboured with much reputation and success in the cause of evangelical religion. Although young, he was a workman who rightly divided the word of truth. He spake forth the words of truth and soberness, and yet there was a brilliancy of imagination, and a fervour of eloquence in his discourses which commanded the attention, and awakened feelings of interest in all who heard him.

Perceiving these traits in his character as a preacher, attempts were made to divert his thoughts from missionary service. But when he made such a full disclosure of his feelings in relation to the heathen, and frequently declared that his future happiness depended on labouring amongst them, his brethren could no longer withhold their consent to his request. He was

recommended to the patronage of the Baptist Convention in the United States, for Foreign Missions, during its session in Philadelphia, in 1817.

On the 10th of September in the same year, Mr. Colman, in conjunction with Mr. Wheelock, was solemnly ordained to the work of the ministry as a missionary to Burmah. And on the sixteenth of November following, he embarked with his wife and missionary associates, in the ship Independence, for Calcutta.

It was much to the honour of Messrs. Colman and Wheelock, that they did not forget their character and work while on their passage to India. They were sent to preach the gospel to the heathen. But they knew that the persons on board the Independence had immortal souls, and that repentance and faith were as necessary to their salvation as to the Burmans. Having therefore obtained the consent of the captain, they commenced their pious labours among the sailors. On the sabbath they preached; and on other days, as they had

opportunity, they taught the most ignorant of them to read, and also imparted religious instruction. To the honour of divine grace, it may be recorded, that these faithful servants laboured not in vain, and spent not their strength for nought. It was the pleasure of God to bless their pious instructions. Several mariners began to be awakened to a sense of their lost and guilty condition, and were finally brought to exercise that hope, which is as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil. Some of these men had been drunkards, swearers, and lovers of pleasure more than lovers of God; but the grace of God which bringeth salvation, taught them to deny themselves of all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world.

In his first letter from Calcutta, after mentioning that the voyage had been very pleasant, he says, "but the most delightful circumstance which we have to mention, is, that the Holy Spirit was poured out upon the sailors, and six or seven of them, we humbly hope, were brought to the knowledge of the truth.

Mr. Colman arrived at Rangoon, September 19, 1818. Some idea of his feelings as a missionary, may be formed by an extract from a letter which he addressed to his Pastor, dated

Rangoon, February 8, 1819.

Very dear Pastor,

We left Calcutta, August 19th, and after a passage of four weeks, arrived at this port. Never did a man famishing with hunger, partake of food with more satisfaction than we beheld the shores of Burmah. For ten long months we had been wanderers upon the ocean, or exposed to the influence of a sickly clime. It was delicious to arrive at the end of our journey. The land appeared to us, as Ca-

naan did to the Israelites of old:—the land of rest and promise. As we sailed up the river, we felt real satisfaction in anticipating that upon its banks we should pitch our tents, and beneath its turf should lay our bodies.

We found, upon arriving at the landing place, our beloved brethren waiting to receive us. For a short time, we could do no more than to take each other by the hand. The sensations of our minds destroyed the power of utterance. In about an hour, the females came on shore, when the whole mission family met, and by mutual expressions of love and joy, attracted universal attention. This was a memorable season. Such a combination of unusual feelings never rushed upon my mind before. We were immediately conducted to the King's Godown, where, according to the custom of the country, we were strictly searched. We then proceeded to the mission house. Imagine, if you can, our sensations when we stepped beneath its roof, and found ourselves in that dear company which we had so long desired to enjoy. That was a season of feasting: How swiftly the hours passed away! How varied, how cheering was the conversation! How fervent were the prayers and thanksgivings to Almighty God! The events of those sweet days can never be effaced from my memory; I feel something of their influence at the present time.

J. COLMAN.

Our deceased friend immediately commenced the study of the Burman language; his success was as great as might have been expected, and he began to look forward to the time when he should make known to this benighted people the way of salvation by Jesus Christ. But these delightful anticipations were not realized. Early in 1820, Messrs. Judson and Colman made a personal application to the emperor, that they might be

permitted to preach the gospel of Christ to the subjects of his empire. But at the close of this interview the missionaries were informed, that permission to proselyte within the Burman dominions could not be obtained; and that if any Burmans were proselyted, they could have no assurance of protection.

This state of things made it desirable that they should have a place of refuge, to which they might flee in case they should be ordered to leave the empire. As Mr. Judson was acquainted with the language, it was thought very important that he should remain, while Mr. Colman should attempt to establish a mission at Chittagong.

Mr. Colman left Rangoon with very sorrowful feelings, but with the entire approbation, and undiminished affection of the associates he left behind. And here it may be proper to remark, that the most satisfactory and ample testimony has been borne by the surviving missionaries to the piety, diligence, prudence, and zeal of the deceased during the whole of his residence at Rangoon.

On the fifth of June, 1821, Mr. Colman found himself in Chittagong. In this place he was treated with much attention and respect, especially by the Judge of the district, whose timely aid and protection in some trying instances deserve to be gratefully remembered by the friends of missions. As his chief object was to preach the gospel to the Arrakanese, who live on the borders of the Burman empire, he left Chittagong for Cox's Bazar, a place which contains about thirty thousand inhabitants, and whose language is very similar to the Burman.

In this new situation he met with unexpected and cruel opposition. A boodhist priest from Ceylon excited a popular tumult against him, and he expected every moment that the mob who surrounded his

house, would compel him to leave the town. But in patience he possessed his soul. Indeed the tranquillity which he manifested at this time was such, as to fill his opposers with astonishment. In a few days an order was received from the worthy magistrate before alluded to, prohibiting any one from injuring Mr. Colman, on pain of his displeasure. This order had the desired effect, and no one attempted to molest him afterwards. He also wrote a kind letter to Mr. Colman, containing assurances of future protection, and in addition to this kindness, he furnished the missionaries with a native officer, who was to be in constant attendance, and render them any assistance requisite.

Mr. Colman now resumed his studies under the direction of an Arrakanese teacher, and besides conversing with inquirers on the nature of the Christian religion; with the assistance of his wife, he established a school for the education of children. A powerful appeal was made to the friends of Christ in the United States, in favour of this school, and a Society was immediately formed in Boston, to defray the expenses of female children in this school. The prospect of success at Cox's Bazar was bright and encouraging. Christians were looking forward to the time, when they should receive the joyful intelligence that the Arrakanese were converted to the faith of Christianity, and that female schools were in successful operation. But the thoughts of the Almighty are unsearchable, and his ways are past finding out. Instead of this delightful information, the next vessel that arrived from India, brought us the melancholy tidings that Mr. Colman was dead.

As a particular account of his sickness and death has already appeared in the Magazine, it will be unnecessary to enlarge on this painful event. It may only be

proper to remark, that his last end was peace. He is at rest from his labours, and no doubt, has gone to receive a crown of righteousness, which the Lord, the righteous Judge, will give unto all them that love his appearing. A few lines which have recently been received from his disconsolate widow, may perhaps give some interest to this memoir.

Calcutta, November 21, 1822.

My dear Mrs. S—

SURELY the "way of man is not in himself; it is not in man that walketh to direct his steps." When I last wrote you, my dear Mrs. S—, how little did I anticipate the heart-rending trial that awaited me! Ah! little indeed did I imagine, that the Lord would call me to pass through such a fiery furnace. I was favoured with one of the most amiable and *best* of husbands. How happy were we in each other! How delightful the prospects before us! Some of the poor pagans had gladdened our hearts by the interesting inquiry, "What shall we do to be saved?" And with the most sanguine hopes did we anticipate the time, when, believing on the Lord Jesus Christ with all their hearts, they would profess his name, and unite with us in celebrating his dying love. But now, alas! how reversed is the scene! I am forever deprived of the *sweet society* of my beloved companion. Every prospect is blasted, and every hope entombed! How applicable to my afflicted feelings, is the language of Watts,

"This world is all an empty show,
But the bright world to which we go,
Hath joys substantial and sincere,
When shall I wake, and find me there!"

You have requested me, my dear Mrs. S—, to write to you in confidence, and I will assure you, that, in my present disconsolate and afflicted circumstances, it affords me peculiar relief to avail myself of this liberty. The esteem and

friendship which my dearest companion entertained for you, and Mr. S—, is also another inducement for me to open my mind to you freely. Ever since the painful event of his death, it has been my prevailing desire to remain still united to the mission, although a sense of my unworthiness and inability has almost forbid me to hope this would be the case. Not long since, I wrote to Dr. Staughton respecting the illness and death of Mr. Colman, and requested the opinion of the Board in regard to what plan they thought best for me to adopt. I said nothing, however, relative to my own wishes, partly from motives of delicacy, but more particularly, because I feared it was not the result of due deliberation. But since my arrival in Calcutta, I have endeavoured seriously to re-consider the subject, and feel the above desire, not only confirmed, but greatly increased. Could I be indulged the privilege of continuing those delightful pursuits which occupied my time during the life of my beloved partner, it would, I am persuaded, more reconcile me to the *heavy loss* which I sustain in his death, than I could ever expect otherwise to feel. Perhaps, also, I might by this means, do a *little* towards the promotion of that glorious cause in which he so *warmly* engaged. If it is thought that a single female in a single capacity would be of the slightest service to the mission, the desire which I have thus freely expressed, will, I humbly hope, be gratified. Allow me to assure you that your sympathy, your friendship, and your advice, will be most grateful to the feelings of my widowed and afflicted heart.

What painful events transpire with reference to this mission! May God overrule them all for the advancement of the Redeemer's cause among the Burmans! The station at Cox's Bazar is now left entirely destitute. *Melancholy in-*

deed is the situation of the poor Arakanese. Some of them had began to "see men as trees walking;" they stand in great need of Christian instruction. When I think of their distressing case, my heart is oppressed with grief, and all the relief I find, is to repair to the throne of mercy, and there pour out my burdened soul into the bosom of my heavenly Father. I earnestly hope that the Board will feel encouraged to continue the station which has been formed among them, notwithstanding the

agonizing scene which there transpired, and that soon they will send a faithful missionary to supply it.

In deep affliction, I am, sincerely and affectionately yours,
E. W. COLMAN.

We sincerely sympathize with our bereaved sister. But we trust that she "will not sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

Original Communication.

For the American Baptist Magazine.

ON THE USE OF TIME.

THERE is a good deal of inconsistency in the conversation of most men on the subject of time. They complain bitterly that time in the aggregate is short, that human life is only as a night dream; and yet complain just as bitterly that time hangs heavily on their hands, and that it seems as if the tardy days, and months, and years, would never pass away to make room for a period fraught with some desired event.

Not only in conversation but in action also, is the same inconsistency observable. You will see a man, at one period, hastening as if the day was not half long enough for the various and multiplied business which demands his attention; and, at another, loitering about with listless inactivity, spending a great portion of his time in sleep, and the remainder in such pursuits as are professedly calculated to *pass time* away; as if the business of his existence were all accomplished, and he now waiting to be released from its burthen.

Most moral writers have noticed this contradiction in human senti-

ment and conduct, and have set themselves at work to devise some remedy. Some, to stop the mouth of him who is complaining of the tardy movement of time, will gravely remind him, that life travels with a pace sufficiently swift, but yet keeps even step with the hours, and days, and years, he thinks so tardy. The fact is obvious, and the deduction is undeniable, that he ought not to complain of the slowness of that time which is bringing him "swifter than a post," to the dark resting place—the tomb. But these remarks are only calculated to check the *complaint* with regard to the slowness of particular portions of time, and to the swiftness of our lives, without going one step towards removing the ground of this complaint.

There are two other classes of writers, who give directions to obviate this complaint. One class tells us that man is so constituted that he cannot but look forward to some future consummation of his wishes; that he must have some end in view; and that when this end is obtained, he finds it only a means of some end

still more remote ; that the succession of human life is rather from hope to hope, than from enjoyment to enjoyment ; and that it affords a greater sum of happiness in life, than if we were confined to the present moment ; for anticipated enjoyment is fraught with much more felicity, and alloyed with much less pain than that which actual experiment affords. They therefore advise that we look forward to a succession of desirable events, that we enjoy by anticipation, the pleasure to be derived from these events, and spend our time in the use of means to procure their accomplishment. Thus they say, we shall live long, for every portion of our lives will pass slowly away ; we shall live without impatience, for our time will be occupied with exertions to accomplish our purposes ; and we shall live pleasantly, for our whole lives will be spent in revelling in roses without thorns.

Another class assure us that the disposition of man to look into futurity is the source of his greatest unhappiness ; that the indulgence of this disposition is forbidden to man by his being constituted destitute of prescience ; as well as by the express command of the Saviour, when he says, "Take no thought for the morrow, let the morrow take thought for the things of itself ; sufficient unto the day is the evil thereof." They assure us that if we could but content ourselves to obey the injunction of Solomon, "Whatsoever thy hand findeth to do, do it with thy might," we should find a complete remedy for all the complaints we prefer against time. That time would not hang heavily on our hands, for every moment would be profitably employed ; and that time would not be short, for, without looking forward to its end, without anxiously chiding the delay of the moments which prevent a future pleasure, a pleasure which too frequently nev-

er arrives, we may cast our eyes back, and see the long, long succession of labours which our hands have achieved.

We may observe, however, that every system of spending time, which leaves out of the account the concern of eternity, is radically defective. The concerns of time and of eternity are by no means independent of each other. Time is but a part, but the infancy of eternity. In time, we are but as the caterpillar, which crawls about upon the earth in lazy deformity, till it bursts its vermiform tenement, and sails forth in the open ether, with the wings of the beautiful butterfly. Yet the caterpillar gathers and eats the food which gives the butterfly its gaudy wing, and volatile activity.

Eternity then is the grand concern of time ; and every system of spending our moments, which has only the things which are seen and temporal for its object, whether they be the "things of the morrow," or of to day, is expressly forbidden by our Saviour, in the sermon from which the above quoted passage was taken. And in the concerns of eternity, Solomon directs us in the conclusion of his sermon on the vanity of temporal pursuits, "Let us hear the conclusion of the whole matter :—Fear God, and keep his commandments, for this is the whole duty of man." The commandments of God, therefore, embrace the whole duty, and consequently include the whole business of man upon the earth ; and these commandments St. Paul has "briefly comprehended in this one saying, 'Thou shalt love thy neighbour as thyself.'" Love, then, to our fellow creatures, measured by our love to ourselves, is the proper spring and rule of our actions. The object of our actions should, therefore, be our own, and our fellow creatures' temporal and eternal good.

Now keeping this end steadily in view, we may cast about us for those

actions which will tend to its promotion. And we shall find, that of such actions, some are to be performed whose end is immediate; some, of which we expect to see the profit in future years; and some, of which we expect that not ourselves, but posterity will reap the benefit. Some duties we shall find require our immediate attention, and some our more remote; and some we must commend to the virtue and activity of a future generation. We shall find also some duties which are of more, and some which are of less importance, and some which may require more or less skilful hands than our own.

Our proper mode of spending our time then is manifest. Making the kingdom of God and his righteousness, the beginning and end of our exertions, trusting our eternal interests in the hands of the Saviour, we should go on ardently in the path of his commandments, enquiring after, and fulfilling that which shall eventuate in particular and general good.

As "there is a time to every purpose that is purposed under the sun," we should be careful to assign each particular work to its proper time; and as there are more works in which we might profitably engage, than our lives would afford time for us to accomplish; the most important of which we are capable, should be chosen by us, and the less important, and less difficult, assigned to those who have placed their conduct under our direction.

In this way we may enjoy all the pleasures of a long life, without any of those alloys of which mankind so generally complain. We may look

forward with all the delight of anticipation to desired future events, and yet not have the time between the present and that future, a mere tardy, hated portion of our existence; for, if all our exertions till the time of that future event be not required to bring it to pass, we can measure the intervening days, (which we can neither accelerate nor retard) and fill them up with labours, from which we anticipate also an abundant, but a more immediate, or a more remote advantage.

Thus filling up all our days in the way of wisdom, we shall find confirmed the declaration, "The ways of wisdom are ways of pleasantness, and all her paths are peace." We shall be able to take a retrospective view of our lives, with the approbation of our conscience that no part is lost, and with the pleasing view that we have lived so long as to accomplish a long series of virtuous, noble, and godly actions. And if we look forward through our future labours and enjoyments, and find that the termination of our sublunary course is just at hand, we can look beyond this scene of things, and rejoice, being assured by the dying and rising love of a Saviour, and by the word and oath of Jehovah, that the being unclothed of this clay tabernacle, is but the being clothed with our house which is from heaven; that this end of our labour is but the consummation of our rest; and that thenceforth we shall dwell in that presence where there are fulness of pleasures and joys forever more.

D. W. E.

REPORT OF THE BOARD OF TRUSTEES, TO THE BAPTIST CONVENTION AT THEIR LATE MEETING IN WASHINGTON.

THE Board of Managers have the pleasure of addressing the Convention, on the general state of events,

which, during the last three years, have marked their consultations and endeavours.

As might reasonably have been expected, much has occurred, which calls for humiliation and sorrow; but they are happy in stating, that still more has arisen in the progress of the government of the Lord Jesus, which furnishes occasion for exultation and praise. The Board has reason to believe, that, if in some sections of our country, the missionary spirit has languished, the deficiency has resulted from the absence of exterior excitement; from the want of more comprehensive ideas, as to the fields and advantages of missionary efforts; or from the influence of mistaken apprehensions of the duty and honours of the disciples of Christ. They persuade themselves that where the hand has been closed, and the resources of Christian benevolence have appeared as streams in autumn, that the grand principles of love to the Redeemer, and benevolent desires for the salvation of millions that are perishing in their crimes, and degraded by their superstitious follies, still remain. Nothing more is needed, than, with wisdom and affection, to bring these principles into virtuous operation.

Many of the mission societies are flourishing, and generous individuals are, by their self-denying exertions, or by their munificent bequests, supplying abundant proof that they live unto the Lord—that they die unto the Lord.

In reviewing the several mission stations, Burmah, the region which first engaged the pious sympathies, and the resolute efforts, of the Convention and its Board, solicits consideration. The providence of God distinctly pointed to this region as the primary circle in which the spirit of missions, among the Baptist denomination, should shed its influence. Succeeded with the blessing of the Lord of the harvest, the Convention has not laboured in vain. Animated by that living flame, which no ideas of difficulty and distance can render obscure,

the hopes of the friends of Christ have been realized, and their fervent and united supplications answered. Persecution was apprehended; but the storm has been restrained. Conversions to God, were by some, considered as visionary; yet eighteen Burmans have been baptized in the name of the Father, the Son, and the Holy Ghost! A church has been formed, its native members have, in general, maintained the firmness of a rock in their holy profession; inquirers are increasing; and it is believed that the mission there was never in a higher state of prosperity, or opened before the expectations of the Board a scene more encouraging. The New Testament, there is reason to believe, in the Burman language, has been completed, by the unwearied effort and discriminating talent of brother Judson. The health of Mrs. Judson is improving. It is devoutly hoped, from the good offices of the Emperor of Burmah, exercised towards your missionaries, that the time is not distant, if it have not already arrived, when the religion of Jesus shall be taught in Burmah, without the dread of the inhibitions of royalty, the availing resentments of the priesthood, or the anxieties which interrupt and enfeeble popular inquiry. Your Board long and pray for the season, when the "golden feet," swift no more to shed blood, shall be "shod with the preparation of the gospel of peace." Our missionary, brother Hough, has resumed his labours in the evangelizing and printing departments, and it is hoped will prove a valuable assistant at Rangoon. The interruption of missionary endeavours among the Arrakanese, occasioned by the decease of the amiable and persevering Colman, and by the temporary removal of his mourning widow to Calcutta, it is expected, will not continue long. The Rev. Mr. Fink, a worthy brother from the Serampore mission, is now engaged in

that section of Christian service, and the Board are satisfied that it will be quite acceptable to the brethren at Serampore, that American exertions should mingle with their own.

The first impressions, attempted in the name of the Lord, by brother M'Coy, on the moral condition of the Indians, took place at a station, not so far west as Fort Wayne. Several considerations induced the Board to wish his removal to the late site of the mission, and considerations of a similar character have prompted them to instruct him to settle in Michigan, in the very heart of the nation of the Putawatomies. At this station buildings are rising, and the Indians, by their fervent requests and liberal contributions, are inviting the continuance of Mr M'Coy among them. It is expected a new station, in the course of a few months, will be established among the Ottowas. Mr. Johnston Lykins is a valuable assistant to Mr. M'Coy; and it is expected that the Rev. Peter Thurston will soon enter into these western labours. The Board are still impressed with the conviction, that it becomes the friends of missions to pray to the Lord of the harvest to send forth more labourers into this portion of the whitening fields.

The mission planted at the Valley Towns, under the care of the Rev. Mr. Posey,—and now under the more immediate superintendance of the Rev. Mr. Roberts, is quite in a flourishing condition. The pupils are numerous; among whom are several, who appear to be serious believers in the Lord Jesus Christ. A spirit of solemn inquiry evidently gains ground. The worship of God is attended with seriousness. Among the inquirers are several chiefs. An accession was made to that mission in the fall of 1821, of three families and three persons in single life—the whole number twenty-six. They live happily with each other, and en-

courage each other's hands in the work of the Lord.

At its last meeting the Convention instructed the Board to cooperate with their brethren of the United Associations in Georgia, for the purpose of establishing a mission among the Creek Indians. This they have cheerfully done. They have voted \$3,000, to be drawn for in six drafts, at sixty days distant, during the present year. The intelligence which they have received from the Rev. Mr. Mercer, Powelton, Georgia, is truly encouraging. The mission is under the superintendance of a brother, highly approved and recommended by them, of the name of Compere. It is certain that this, and our other stations, will derive considerable assistance from the government of the United States.

The Board are impressed with a conviction, that it is their duty to widen the scope of their exertions as much as in their power; but must refer it to the Convention to ascertain in what direction this important design may best be accomplished—and at the same time solicit their energies in reviving the spirit of missions throughout the Union, by such arguments and measures, as their wisdom and piety may suggest.

The minutes of this Board will show that it is their wish to assist their brethren of New-York state, engaged in the mission among the Oneida Indians, to the utmost of their power. An application from those brethren, for \$500, the Board has the pleasure of submitting to the Convention.

The Columbian College in the District of Columbia, will offer to the Convention a full statement of its present important and promising condition. It is unnecessary to say more than that when the Board and the Trustees of the College have found an interchange of counsels and endeavours necessary, a very pleasing degree of harmony

has subsisted. The same harmony has pervaded the meetings of the Board itself. Its members have often been filled with anxious cares, as well as with causes for joy. They have endeavoured, as they trust, to discharge the duties assigned them, in the fear of the Lord, and with an eye directed to the honour

of the Messiah, and the salvation of thousands. Their doings are presented for your inspection. They shall feel happy, if, in addition to the testimony of their own consciences, they find that their measures are approved by the Convention, and especially by HIM whose favour is life!

REPORT OF THE TRUSTEES OF THE COLUMBIAN COLLEGE TO THE CONVENTION.

The Trustees of the Columbian College in the District of Columbia, to the General Convention of the Baptist Denomination in the United States for Foreign Missions, &c.

On the return of the triennial assembly of that venerable body, under whose auspices this institution has received existence, and to whose fostering hand it looks, with filial confidence, for future countenance and enlargement, it is no less grateful to our feelings than consonant with a sense of duty, to present a report of its present state.

The circumstances which gave rise to the College in its present form, and under the name which it bears, together with our proceedings in relation to it, have been regularly communicated to your Board, till within the last year. Since the last report to your Board, the Faculty has undergone some change. The Hon. Josiah Meigs, Professor of Experimental Philosophy, for reasons entirely disconnected with his relation to the College, was induced to resign. This measure, reluctantly adopted by him, would not have prevented his performing the services which he had so generously proffered to the College, had his life been preserved; but it pleased God, soon after his resignation, to remove him by death. In his decease, this institution has lost a zealous advocate and valuable friend, and literature and

science are bereft of one of their brightest ornaments.

Elijah R. Craven, M. D. has been elected Professor of Botany; and he has generously proffered a course of lectures on this branch of philosophy, to be delivered gratuitously. Samuel Wait and Alexis Caswell have been elected Tutors. The Faculty now consists of the following persons:

Rev. William Staughton, D. D. President, Professor of General History, Belles Lettres, Rhetoric, and Moral Philosophy, in the Classical, and of Divinity and Pulpit Eloquence, in the Theological Department.

Rev. Ira Chase, Professor of the Learned Languages, in the Classical, and of Language and Biblical Literature, in the Theological Department.

Rev. Alva Woods, Professor of Mathematics and Natural Philosophy, in the Classical, and of Ecclesiastical History and Christian Discipline, in the Theological Department.

Thomas Sewall, M. D. Professor of Anatomy and Physiology.

James M. Staughton, M. D. Professor of Chemistry and Geology.

Elijah R. Craven, M. D. Professor of Botany.

Rufus Babcock,
William Ruggles,
Samuel Wait, &
Alexis Caswell, } Tutors.

Agreeably to arrangements made

before the last report, Professors Woods and Staughton embarked for Europe last year; the latter in May, and the former in June. We have been happy to learn that they were kindly received by gentlemen of the highest character, both for learning and rank, in England; and that the object of their mission is in a train of accomplishment, equal to the most sanguine expectations of the Board, and with the promise of signal benefit to the institution. The services which Professor Woods rendered to the College before his embarkation, were highly meritorious; and the faithfulness and assiduity of his exertions since his arrival in Europe, meet the cordial approbation of the Board, and entitle him to the grateful esteem of every friend of the College.

In the election of members to the Faculty, we were aware that great prudence and deliberation were necessary; and we are happy in the conviction, that the same Divine hand which has reared this institution, guided us in our choice. It is but justice to state, that they have all hitherto justified the confidence reposed in them; and we confidently believe that they would be an honour and a blessing to any college, in America or in Europe.

The Board have established a department in the College, which they hope soon to see organized, denominated the "General Philosophical Department and Repository," for the purpose of philosophical research, and for the accumulation of such specimens and materials as may constitute a philosophical museum.

A library for the College is commenced, and at present consists of upwards of two thousand volumes. It yet requires great additions to render it commensurate with its object of utility.

A complete Philosophical and Chemical Apparatus, procured by Professor Woods in England, is ex-

pected to be received by the first of September next.

To secure to the Convention the controlling power over the destinies of this College, the premises are so conveyed to the Board, that if it shall so happen, within a thousand years, that more than one third of the Trustees shall be other than those nominated by the Convention, provided the Convention shall furnish a nomination of fifty persons triennially before the first Monday in May, that the whole property shall pass over to the Convention in fee simple.

The College opened with the Theological Department on the first Wednesday in September, 1821, and the Classical Department, on the second Wednesday in January, 1822. The whole number of students at the opening of the Classical Department was 30. The whole number in October last was 46. The present number is 59, viz. four pursuing theological studies only, junior class 4, sophomore class 16, freshman class 13, preparatory students 22. The number of theological licentiates is 17; of whom 13 are pursuing classical studies, viz. in the junior class 3, sophomore 2, freshman 3, preparatory 5.

Circumstances required an expenditure, more rapid than the influx of funds, to accomplish the undertaking of the Board, without sustaining great loss; by means of which a considerable debt is incurred. The precise state of the funds cannot be now ascertained, on account of the multiplicity of the Treasurer's labours, which have rendered it impossible for him to bring up his accounts to the present date. It is certain, however, that it will not essentially vary from the following estimate. The amount of expenditures, for land, College edifice, out buildings, professors' houses, and College furniture, is about \$70,000. The amount of debt is nearly \$30,000.

The amount of uncollected subscriptions is upwards of \$20,000. There are due to the Treasurer in notes, about \$5,000. The Treasurer has made an investment in bank stock of \$7,500. And the amount due from the Board of the Convention to the College, on account of theological beneficiaries, is about \$6,000. If all these claims were collected, there would be quite a sufficiency on hand to liquidate all claims against the College. The tuition money from the students already in the College, is sufficient to meet the salaries of the present acting faculty; but the successful career of the institution, imperiously requires that the President of the College shall be settled and permanently located with it, at as early a day as practicable. We are, moreover, confident in the belief, that the additional celebrity which his name and services will give to the College, will produce an increase of resources, by the multiplication of students, and the more rapid progress of the institution, more than equal to the amount of his compensation. Under these convictions, the Trustees feel no hesitation in assuming the responsibility of providing for him an adequate support, whenever he shall deem it proper to accede to their wishes.

The time being at hand when the law of incorporation requires an election for Trustees, the Board have directed the election to be holden at the College, at 12 o'clock, M. on Monday the fifth inst. and

appointed Enoch Reynolds, Esq. the Rev. Dr. Baldwin, and the Rev. Mr. Semple, to superintend the same, to examine and determine upon the qualifications of electors, agreeably to the law of the College in relation to that subject; to record the names of the contributors who shall vote; to declare the result of the election; and to certify the same to each member who shall be elected. They have also appointed the next meeting of the Board to be held at the College, on Monday, the fifth inst. at four o'clock, P. M. at which time and place the newly elected Board will assemble and organize.

During the time we have had the honour to act in this Board, it has been our endeavour to ascertain the wishes of the Convention and its Board; and to fulfil them with promptness, has been the object of our earnest solicitude. The favour of the Lord has uniformly attended us; and in our deliberations not one circumstance has occurred to disturb our perfect harmony, even for a single moment. The prayers of the saints have been heard on behalf of this seminary; and the tokens of divine goodness, already experienced, inspire an unshaken confidence, that the God of redeeming mercy, has ordained it a lasting fountain of useful knowledge, a nursery of evangelical piety, and a monument of praise to his all-glorious name.

O. B. BROWN, *Pres. Board of Trus.*

LUTHER RICE, *Treas. & Agent.*

ENOCH REYNOLDS, *Secretary.*

Columbian College, 3d May, 1823.

ADDRESS OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION TO THEIR CONSTITUENTS.

It was common with Paul to begin his epistles with strong expressions of his gratitude to God, for the holy perseverance of his brethren, for their support under heavy afflictions, or for the visible exten-

sion of the bounds of the kingdom of the Divine Messiah. The General Convention are encouraged to adopt a similar mode in their present communication. They give thanks to God always for you all,

remembering, without ceasing, your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. They give thanks that the age is opening when the glory of the Lord shall be revealed, and all flesh shall see it together. That he is sending forth his commandment upon earth, and that his word runneth very swiftly; and that Christians whose characters are formed from apostolic models are engaged, with dependence on strength from on high, in attempts to evangelize the nations. The Convention give thanks that the work of their hands has prospered. The cloud of war which hung over Burmah and Siam has been dissipated. The spirit of persecution has retired to such a distance as to have become scarcely visible. Eighteen Burmans have been baptized into the death of Christ. The whole of the New Testament is translated into their language, and an edition of the work about to be issued. Circumstances have occurred, which inspire the hope, that the Emperor will look on the mission without sentiments of displeasure, and that Burmah, at no distant period, shall be the Lord's. They give thanks unto God for his blessing on the mission stations in the forests of the west. Considerable sums of money have necessarily been expended; buildings of various descriptions have been erected, and are rising; and nearly 200 Indian children are looking to the Board for food and clothing, and instruction. Many have learned to read and write with facility, and have made a proficiency in scripture knowledge, which fills occasional visitors with surprise. Two or three of the chiefs are solemnly inquiring the way to heaven, and several of the youth, it is believed, are converted to God. Additional plans for usefulness are under consideration.

The missions in the east have

sustained a loss in the decease of the Rev. Mr. Colman and Mrs. Price. Obscure, however, as these dispensations show themselves, they are under the control of infinite wisdom and mercy, and will hereafter glorify the providence of Him who is "his own interpreter." It is expected that two well recommended brethren will soon leave their native land, and enter on missionary service in Burmah or Arracan. The health of Mrs. Judson is gradually improving. She hopes to be able soon to return to her excellent companion, and enter on the service of training up the female children in Burmah in the nurture and admonition of the Lord.

The Convention find pleasure in stating to you, that their anticipations were fully equalled on visiting the College edifice, near the City of Washington, which, having been raised under their associated relations, becomes an object of their affectionate regard. The debt remaining on the building, and on the houses of the professors, is comparatively small. When the monies already subscribed towards it shall be paid, it will vanish. Much will, however, be wanted to meet the expenses on account of pious beneficiaries. The Trustees are expecting to receive, in the course of the year, a very valuable philosophical and chemical apparatus, together with a number of books, which will raise the present library to a point of desirable respectability. For these latter accessions to its property and convenience, they acknowledge the debt of gratitude which they owe to Professor Woods, who, with dignified zeal and unwearied toils, has devoted his visit to Europe to the promotion of the best interests of the Columbian College. They owe also a debt of thankfulness to their indefatigable Agent, the Rev. Mr. Rice, whose attention to missionary and collegiate concerns, has been steady and uniform, and who has obtained for the Con-

vention a printing office, together with its furniture, and two good dwelling houses, which he has procured by the monies voted as a compensation for his services for several years past, and by the personal favours which, from generous individuals, he has had the pleasure of receiving. Such will never ultimately suffer as wait for their recompense until the resurrection of the just.

The treasury of the Convention has been diminished by unavoidable drafts, yet has it not failed. Supplied by the subscriptions, donations, and bequests of the friends of Zion, it has retained a fulness of resource equal to missionary demands. The silver and the gold are the Lord's. The hearts of his people are under the influence of his benevolent sway; and the Convention possess a joyful assurance, from what they have already witnessed, that "the Lord will provide." At the same time, when miracles in the church are not to be expected for the spread of the gospel, they conceive it their solemn duty affectionately to remind you, that new endeavours to extend the honours of the Saviour's name, will require new pecuniary contributions. They solemnly press on their brethren and sisters, who have united themselves for missionary and education purposes, the duty and honour of persevering in well doing. Beware, beloved friends, lest the indolence of the heart, the temptations of the prince of darkness, the chil-

ling repulsions of covetous professors of the gospel, the spurious interpretation of prophecies, or the mysterious movements of the divine government, paralyze the arm of your zeal for the Lord of Hosts. Discover your willingness to deny yourselves for Christ's sake. Meditate much on his character, his sufferings, his intercession, his kingdom. Abound in prayer, in your secret chambers, in your families, in your social meetings, and in the great assemblies of the saints; offer the requests which the great Prophet of the church has taught you—"Hallowed be thy name, thy kingdom come." Lift up your eyes, with joy and gratitude, and behold the works of the Lord. Behold the conquests of the Cross among the heathen. Enlarge your expectations. Zion shall become the praise of the whole earth. Though the moral world be without form and void, and darkness be upon the face of the deep, it is yet a little while, and discord shall present useful and heavenly harmony; the light shall shine out of darkness, and the vales and mountains be covered with perpetual verdure. "Cast not away, therefore, your confidence, which hath great recompense of reward." "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because *it will surely come, it will not tarry.*"

ROBERT B. SEMPLE, *Pres't.*

ENOCH REYNOLDS, *Rec. Sec.*

Missionary Intelligence.

ENGLISH BAPTIST MISSION.

CALCUTTA.

A LETTER from our brethren at this station, dated September 26 last, will be read with a mournful interest, as it contains a more particular account of the bereavements they had just sustained.

Calcutta, Sept. 26, 1822.

Dear brethren,

It would give us pleasure at all times when we write to you, to communicate something of a pleasing nature; because we know that, "as cold water to a thirsty soul, so is good news from a far country." But you are too well acquainted with the changes of life, and the versatility of human affairs, to expect that such news can always be sent, if facts are stated correctly. As we are in a dying world, we must expect to see or hear of the death of those whom we, from the ties of nature, friendship, or grace, most of all desire to live. It devolves upon us in this letter, to make known to you the truly afflictive dispensation of Divine Providence which we have experienced in the deaths of our dear brethren, Harle and Anunda. In their life time they were intimately connected together in preaching the unsearchable riches of divine grace to the heathen; they were not long separated from each other by death; and they are now in the presence of the Lord, enjoying the fruit of their labours. Though their loss will be severely felt in this part of the vineyard, yet the firm conviction which we have, from their conversation while living, and from the happy manner in which they died, that they are now present with the Lord, reconciles us to the bereavement, and permits us "not to sorrow as those that have no hope."

Brother Harle was born and brought up in the county of Northumberland. He possessed a remarkably strong constitution, and from his youth to the sickness which terminated his life, scarcely knew what it was to feel pain or disease: as to strength of body, therefore, he bid much fairer for usefulness among the natives than any of us whom he has left behind.

Added to strength of body, he possessed vigour of mind. Corpo-

real strength, without mental qualifications, can do little in missionary work. He, however, had acquired such a knowledge of the natives, of their modes of thinking on religious subjects, and of their language, as qualified him in an eminent degree to hold forth among them the word of life: and from that part of his journal which is just published in our last Report, you will see how faithfully he was enabled to employ these talents for the glory of his Redeemer. But something more than a good constitution, and an active mind, is necessary to complete the missionary character—we mean personal religion; and of this he was possessed in no inconsiderable degree. Before he was brought to the knowledge of the truth, he went to great excesses in vice, but after his conversion (which took place in 1813,) those powers which had previously been devoted to sin, became proportionably active in the pursuit of better things. His neighbours, and all who knew him, marked the change. Having now formed something like a correct estimate of the value of his own soul, it was not long before he began to feel for the eternal salvation of others, particularly for the heathen, whom he daily saw in so degraded and miserable a situation. In the year 1816 he commenced his missionary labours, and from that period to the time of his death, maintained a conduct that was irreproachable, both in the church and in the world. From the time we were more particularly acquainted with him, owing to the change which took place in his views on the subject of baptism, we found him to be an affectionate friend, a pious Christian, and an active missionary.

The graces which shone most resplendently in his character, were his humility, his devotion, and his zeal. On all occasions he expressed how little he thought of his own

gifts and graces; he seemed thoroughly to have learned that hard lesson taught by the apostle: "Let each esteem others better than himself." At our prayer meetings for several months previous to his death, a remarkable strain of devotion was apparent to all, in his supplications. He had a correct and extensive knowledge of the divine word, so that whatever may be said in some cases, it certainly could not be said in his, that ignorance was the mother of devotion. The scriptures which he daily read, he exemplified in his daily conduct; and wherever he was seen, whether in his family, among his friends, or among the heathen, all who knew him could say,—There is a man of God! His zeal was particularly manifested on behalf of the heathen; he went and dwelt in the midst of them for several years, in a small cottage, that he might acquire their language more accurately, and be thus better capacitated to do good to their immortal souls; and when he had acquired this useful knowledge, he did not hide it in a napkin. His addresses to the natives were peculiarly animated and impressive. His zeal, however, did not lead him to be angry or passionate; when the baser sort contradicted and opposed, he did not return railing for railing; but contrariwise, blessing. He used frequently to observe, that the sword of the Spirit, when whetted with the oil of love, would cut much better; and in this part of his conduct he remarkably exemplified the advice which the apostle gave to his beloved son Timothy. 2 Tim. ii. 25. He was ill for a considerable time, and throughout the whole, manifested much heavenly mindedness and resignation to the will of God. At one time we had great hopes of his restoration to health: he was fast recovering from the first attack of the fever, and was so well as to come and join with us in celebrat-

ing the love of our dying Saviour; and little did we then think, that before the return of another of these happy seasons, he would be sitting down at our Father's board above. However, it appears from the exertion he made this evening, that he suffered a relapse, and after that several others, so that by degrees his strength became exhausted, and his frame emaciated, till at length "he fell asleep in Jesus." The last words he was heard to utter, were, "All is well! All is well!" An end so peaceful and so tranquil cannot but remind us of the declaration of the royal prophet: Mark the perfect man, and behold the upright: for the end of that man is peace!

After the death of brother Harle, we thought it desirable that Anunda should remove from Howrah to Calcutta, that he might have some one to look after him, and instruct him, as he had not long begun to exercise in the ministry. We accordingly began to build him a small house on the Circular Road; in the mean time he lived with Kasee, a native brother, whose house is adjoining to one of our native places of worship in Bow Bazar. His death was so sudden, that it filled us with consternation. On Friday evening he was quite well, and preached at Coringah, about a mile from his residence: he returned, supped, and retired to rest as usual: about three o'clock in the morning he was seized with the *cholera morbus*, and by nine o'clock he was a dead man: and thus was snatched from us, as in a moment, the most promising young Brahmun we have ever seen in this country. The disease of which he died, is an awful one; in six hours he was so much reduced by it, that you would have supposed he had been seriously ill for six months. It affects Europeans as well as natives; the Archdeacon of Calcutta died of it lately, in about the same space of time. It was singular that

about this time also, poor old Krishnoo died: and thus the first and last of the native converts in this country, finished their course nearly together. Krishnoo, like Anunda, died in full hope of eternal life. Anunda was buried in the burying-ground belonging to the establishment—for we have no burying ground of our own—and his funeral was attended by a number of Christian friends, European and native. Before his body was removed for interment, Panchoo delivered over him a very impressive and affecting oration. Panchoo was the means of first awakening his mind; when he spoke of him, it was in a very melting strain, and the tears streamed down his cheeks all the time he spoke. A very large congregation of natives were present on the occasion, and it was easy to perceive from their profound silence and great attention, that they were deeply impressed with this novel scene. Panchoo gave them an account of his first meeting with him—how he was treated by his friends on his becoming serious, and confined by them for three months, that he might not come near the missionaries—how he escaped, and resolved at all hazards to embrace the gospel,—the great progress he had made in Christian knowledge—the faithful manner in which he had warned them to flee from idolatry, and that he would do it now no more, but be a swift witness against them if they continued in it. He stated what he had frequently heard him say of the imposture and knavery of the Brahmuncial system, which was contrived only to cherish the pride and indolence of one class, at the expense and destruction of all the rest. He noticed his death, how sudden it was, that at that time the day before, he was quite well, and preaching the gospel; and also how happy it was, that he died with the name of Christ upon his tongue, in the act of prayer, with-

out a sigh or groan, in the arms of one of his brethren. He then concluded by a most solemn appeal to their consciences, assuring them that there was no Saviour but Christ, and no religion besides the Christian, that could thus destroy the fear of death, and conduct the soul to immortal life. When we think of the little time in which this address was prepared, we are surprised; when we recollect the peculiar pathos with which it was delivered, we are still affected; and when we dwell on the solemn visitation that called it forth, we are deeply afflicted.

Though we cannot but participate in the feelings our brethren have expressed in the conclusion of this extract, yet we would remember that, however valuable human instruments may be, their great Master can do without them. His purposes shall not fail, nor their accomplishment be impeded, even by events of this nature; for *his counsel shall stand, and he will do all his pleasure*. It is a gratifying thought, also, that means are now in operation for providing a supply of well informed, efficient native labourers, such as were unknown in the earlier days of the mission. Five students, we are informed, are already educating with this view, under the direction of Mr. Ward, in the College at Serampore, and it is likely that the number will soon be augmented. At Calcutta also, several young men, who are prevented by circumstances from availing themselves of the advantages of the College, are receiving instruction from Mr. Yates. A conviction of the vast importance of obtaining humble, pious, active, disinterested, well-informed native ministers, will, we hope, lead the friends of the Society earnestly to pray, that the divine blessing may rest upon these efforts to accomplish that object.

CHURCH MISSIONARY SOCIETY.

THE twenty-third Anniversary of this Society was held May 5, at Freemason's Hall. After an excellent introductory speech by the chairman, Admiral Lord Gambier, the Rev. Secretary proceeded to read the Report, of which we shall sketch only a mere outline of the contents. It stated the income of the year at about £35,000, being a little more than £1,000 beyond last year. The first thirteen years had averaged an income of £1,700, their total value being £22,000. The last ten years averaged £24,000 a year! There were promising fields of labour open in different countries, and not half enough husbandmen for the work. Some thousands of zealous clergymen might be advantageously employed. The Committee had not been able to appoint all who offered themselves, some wanting the necessary qualifications. Of ninety Europeans who had been accepted and sent out, twenty-two were Englishmen. Out of fifty-seven, who had offered themselves within the year, eighteen were accepted, twenty-seven declined, and the rest were under consideration. The Report then reviewed, *seriatim*, the condition of the several Missions. The first in order was that to the North West Americans, an object which seemed of great importance to the Committee, and which had been strongly recommended by an able navigator, Captain Franklyn, as the best means of fixing and civilizing the numerous tribes which rove in the immense plains to the West of the United States. The next in consideration was the mission to the South Sea Islands, and the Committee had to acknowledge, with pain and deep regret, the disappointment which the Society had encountered there. They especially pointed attention to the conduct of the chief (Shungee) who had come over from New Zealand, was hospitably entertain-

ed and instructed by the Society, and furnished with ironmongery and other articles of convenience; all of which he exchanged on the way home, for arms and ammunition to carry on his wars. The mission to New South Wales was more happy, and occupied seventeen missionaries. That to West Africa was now in a thriving state, though the difficulties were at one time so great, as to induce the Society to fear that it must be given up. A letter was read from Mr. Johnston, which conveyed the most encouraging tidings of it. Captain Sabine visited the colony on his way home—remained there six weeks, and affirmed, that for the size of it, there was not so well ordered a community on the face of the earth, as that of Sierra Leone. It is remarkable, that the settlement was founded simply on the precepts contained in the word of God, and was governed almost without the aid of human laws. Superstition had taken its flight, and fraud and vice were almost unknown. An affecting instance was given by Mr. Johnston, of their primitive and simple manners. Two young men approached the communion table, and said, that they were afraid to receive the sacrament, as they had quarrelled, until they had made it up again. This was soon effected, as each accused himself of having done the wrong. A letter was read from Mr Jowett, who had obtained leave of the local government, to establish a printing press in Malta. The Report went on to the Asiatic Missions, and the state of the Syriac church, which were afterwards touched on by Major Mackworth. One of the most affecting parts of the Report was the letter of Miss Cook. It will be recollected that this lady, with great shrewdness, observing how much the conversion of the Hindoos was hindered by the want of female education among them, generously resolved

on taking this task in hand herself. Neither the distance or fatigue of the voyage, neither the burning sky, nor the parching winds, nor the scruples of mere worldly prudence, nor the strong barrier of Brahminical superstition could repulse her. She seems actually to have conquered, or at least to have broken in upon their prejudices, which were considered so consecrated and secure by their age, that many English books have been written by philosophers, to prove that the attempt never could succeed.

After other able speeches by the Bishop of Gloucester, Lord Calthorpe, Major Mackworth, Earl Gosford, Mr. Wilberforce, the Hon. and Rev. Mr. Powys, the Earl of Rocksavage, the Rev. Basil Woodd, &c. the meeting broke up, and a considerable collection was made at the doors.

UNITED FOREIGN MISSIONARY SOCIETY OF NEW-YORK.

THE annual meeting of this Society was held on Wednesday, the 7th of May, in the City Hotel, New-York.

The Report is highly interesting, and contains several important items of valuable information.

“The first missionary station mentioned, is that among the *Osa-ges upon the Arkansaw*; but as most of the details under this head have reached us in other ways, and have been already laid before our readers, we shall only briefly state, that it gives a cheering account of the peace between the Osages and Cherokees, of the erection of new missionary buildings, the increased cultivation of the farm lands, and in particular, the favourable result of an experiment in raising cotton. The issue of this interesting experiment, encourages the Board to believe, that means may be derived from this source, to provide for the entire support of the mission.

The total value of the missionary property, is \$21,000, an *increase* since the last year of *more than the whole original outfit*.”

“The Seneca and Tuscarora Missions were represented as in a promising state.”

“One hundred and forty-five auxiliary Societies have been formed, nineteen within the last year. The receipts during the same time, have fallen short of the expenditures, more than *five thousand dollars*.”

“After reading the Report, Mr. Lewis turned to the President of the Society, and in the name of the Chief Warrior of the Osage tribe, presented to him the *war club* which that chief had formerly used—it was accompanied with an inscription to the following effect: ‘*To the Hon. Stephen Van Rensselaer, the great chief of the United Foreign Missionary Society: Mad Buffalo, chief of the Osage warriors, sends you this club, and tells you that he has been a great and good warrior; but now he loves war no more.*’

“A certificate also accompanied it, from the superintendent of the mission, declaring the rank, and high military character of the donor.”

Mr. Harris, of the Seneca Mission, urged the duty of evangelizing the Indian tribes, adverting with becoming warmth and earnestness to the many injuries they had endured. Before the white men came among them they were comparatively happy—the lake, the river, and the forest, presented them with a rich repast, and they drank of the pure, unadulterated fountain stream; there was no poison mingled with it. The great ambition of the Indian then was, that he might possess a spot where he might mingle his own dust with the dust of his fathers; but with remorseless cruelty even this had been denied him—their dwellings in flames, their wives and children abandoned to an infuriated soldiery,

they were heard to utter, as their last comfort, this melancholy reflection: the white men will soon cease to persecute us, we shall soon be beyond the feeling of their injuries. Sir, said the missionary, let us wipe off the stain. But how can we? By sending to those who still remain, the blessings of civilization and Christianity. Is it objected that these were deeds of our fathers, and we are not responsible? Let it be remembered, that God's Providence dealt with men in their national capacity, and that he had expressly threatened to visit the iniquities of the fathers upon their children, to the third and fourth generation. Did not Christ himself declare, that on that generation should come all the righteous blood shed by their fathers, from the blood of righteous Abel to the blood of Zacharias, whom they slew between the porch and the altar? If we refuse to send his gospel to these tribes, may he not bring their blood in like manner upon us? If we refuse, what better are we doing than garnishing our fathers' sepulchres; with this difference, they murdered the bodies, we the souls of the heathen."

The meeting was attended by a crowded audience, all apparently alive to the interests of perishing heathen.

DOMESTIC.

NEW-HAMPSHIRE DOMESTIC MISSIONARY SOCIETY.

THE New-Hampshire Baptist Domestic Missionary Society held

its fourth anniversary in Bow, N.H. the 25th ult. The Rev. Mr. Keeley, of Haverhill, Massachusetts, preached the introductory sermon, from John iv. 38. *Other men laboured, and ye are entered into their labours.* The annual Report was then read by Rev. C. O. Kimball, Methuen, Secretary of the Society, and the state of the Treasury was exhibited by Deacon W. Cate, of Salisbury, both of which were accepted, and ordered to be printed. In moving and seconding the several motions, most important and interesting remarks were made to the Society. Votes of thanks to the officers and to the several Societies and individuals who had contributed to the funds of the Society the past year, were passed.

The Officers for the ensuing year, are—

Rev. OTIS ROBINSON, Salisbury, *Pres.*
 Rev. FERDINAND ELLIS, Exeter, *V. Pres't.*
 Rev. C. O. KIMBALL, Methuen, *Cor. Sec'ry.*
 Rev. HENRY VEAZEY, Bow, *Recor. Sec'ry.*
 Dea. WILLIAM CATE, Salisbury, *Treasurer.*

TRUSTEES.

Rev. Messrs. William Taylor, Concord, Phineas Richardson, Gilmantown, John Crockett, Sanborn-ton, Stephen Pillsbury, Hebron, John B. Gibson, Goffstown, Isaiiah Stone, New-Boston, and Nathan Ames, Sutton.

Two years missionary labours were performed under the patronage of this Society, in the State of New-Hampshire, closing the last year. It is the desire of all who wish well to Zion, that the people in that state would come forward to the assistance of this infant Society, that all the destitute in that region may enjoy the benefit of gospel instruction.

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

FREEMASONS'-HALL, May 7, Lord Teignmouth in the chair. Last year's receipts were £97,052, of

which, £5000 was a legacy, and £8600 proceeded from Auxiliary Societies. The number of copies

of the scriptures circulated, exceeds that of any former year. Since its commencement it amounts to more than three millions. The agents and supporters increase. A friendly and Christian feeling is excited in remote regions, and people now read who never read before. India, China, Tartary, Russia, Greece, South America, and Ireland, were particularly dwelt upon. In the latter country, Bibles are eagerly demanded. It was universally agreed, that want of education and of religious knowledge, is the grand source of the miseries of that unhappy country. In the north of Ireland, where discontent and disloyalty scarcely exist, the proportion of the population under education, is as one to twelve; in the south, the region of murder, and of midnight insurrection, it is as one to 965. It was also agreed, that the Irish must be taught in their own language. More than two millions understand Irish only; and yet Irish Bibles are very rarely to be met with.

In Russia, the bishops, without one exception, support the Bible Society. One hundred and sixty thousand Bibles were printed at St. Petersburg last year. Twenty thousand Greek Bibles have been distributed amongst the islands of the Archipelago.

Amongst the noble speakers, were the names of *Teignmouth*, *Calthorpe*, *Bexley*, *Harrowby*, and *Lorton*. Amongst the members of Parliament, were those of *Wilberforce* and *Grant*. Amongst those of ministers, were *Steinkopff*, *Hughes*, Bishop of *Gloucester*, *Daly*, *Fletcher*, and *Baker*.

Mr. Wilberforce, in a speech which excited the warmest applause, declared that the great growth of this Society, afforded him the utmost joy and pleasure in his declining life.

AMERICAN SOCIETY FOR MEL- IORATING THE CONDITION OF THE JEWS.

First Report.

THIS Society has been in existence for three years. but has never before published a Report. The reason of this is to be found in the nature of its incipient operations, which, being chiefly preparatory and prospective, furnished nothing of sufficient magnitude and interest to form the body of a Report. During this period they could do little else than survey this vast untrodden field of the future victories of their Lord, acquaint themselves with its surface, and consider the labour necessary to be expended in its cultivation, open a correspondence with their fellow servants in distant places, and having prepared to commence operations, await the signal from the great Proprietor of the soil, the "Lord of the Harvest."

This signal they considered as given them, by the arrival from Europe of Mr. Jadownicky, a converted Jew, as special agent from Count Von Der Recke, a German nobleman, who is devoting his extensive influence and large property to the furtherance of the conversion of the Jews. Of Mr. Jadownicky, the Report speaks in honourable terms of commendation. He is prosecuting, at Princeton, the appropriate studies requisite to prepare him to be a missionary to his unhappy countrymen. With Count Von Der Recke are associated many benevolent spirits in the European world: on the continent, Bergmann, Goldberg, Marc, Wollfe, and Moritz; in Britain, Adler, Steinkopff, Way, Faber, Hawtrey, Richmond, Simeon, and Bogue. To these, America can now add the names of Frey and Jadownicky.

The London Society, for promoting Christianity among the Jews, was formed in 1809. It has

schools for Jewish children, and a Seminary for the instruction of Missionaries; its income last year, exceeded £10,000 sterling.

A similar Society was formed at Edinburgh in 1819; and a branch has since been located at Glasgow; there are several others in Ireland, and on the continent, and one in Asia. Indeed a very general excitement seems at length to have been given to the sympathies of Christendom, in favour of long-forgotten Israel, "who is the mother of us all." That the Christian community in the United States is a sharer in this heaven descended influence, has felt this electrifying impulse, and is about to exhibit its effects, the Report proceeds to show, by an exhibition of the following facts:

1. The formation of Societies, in different sections of our country, for promoting the conversion of the Jews. Beside this Society, and its auxiliaries, (now 150,) there exist several independent of it, viz. *The Female Society of Boston* and its vicinity. *The Female Society of Portland*, and *The Portland Society*, consisting of members of the other sex.

2. The success of the Society's agent, the Rev. Mr. Frey.

This laborious servant of his nation, has made three several tours through different parts of the Union, to diffuse information, promote the formation of auxiliary Societies, and to collect funds. One in the Eastern states, one in those North, and the last in the states South of this city. The Auxiliary Societies he was chiefly instrumental in forming, now amount to about one hundred and fifty, and the funds collected, to above forty-six hundred dollars.

3. The spirit manifested in the communications received from the Auxiliaries.

Several extracts are given as instances; and also a communication from an individual, inclosing a sil-

ver medal of the Freemason's Society, which the donor declares to be "dear to him, from the lively remembrance of scenes and representations which its ancient hieroglyphics but faintly delineate, but which he parts with as a token of his great interest in the cause of Christianity."

4. The feasibility of the project of colonization; its growing expediency in the estimation of the Society's members and the public; the peculiar facilities and obligations resulting from the correspondence with Count Von Der Recke, and the Society's prospective connexion with his establishment on the continent, and the conclusion to which the Board have decisively come in its adoption.

Under this head, the Report quotes facts, to show that the condition of the Jews in Continental Europe is grievous in the extreme—and the obstacles to their conversion numerous and ordinarily insuperable—as soon as they even begin to inquire into the truth of Christianity, they are at once cast out and persecuted by their brethren; while being suspected and not received by Christians, they are left to sufferings, of which little idea can be formed in this happy land.

It was this which led Count Von Der Recke to the idea of forming for their reception, "a sort of colony, in which agriculture and manufacture should assist each other; connected with this, there should be an institution for the education of both sexes of Israelitish children, a catechetical school, or school of instruction in the Christian evangelical doctrines of faith, for those adult Jews who might join the colony; as well as a regular school for instruction in various kinds of workmanship, so that the Jews might no longer be exposed to their pursuit of traffick and concomitant corruption, but be trained unto a life of industry."

In prosecution of this plan, he has already gone to great expense. His colony, which is in one of the finest parts of Germany, near the Rhine, he wishes to make a *preparatory station*, which shall serve as a telegraph to the Jews in that quarter, and in which inquirers into the truth, as well as those who have embraced the truth, shall by previous and all manner of useful instruction, as well as trial of their character, be prepared for emigration to America. It will thus operate to the institution in this country as a safeguard against imposture and abuse. The Colony here is not, indeed, to be replenished solely from that on the Rhine; but that source will be its ordinary principal one.

The Report quotes the following affecting details stated by Mr. Jadownicky, from personal observation.

“Several young Israelites of unblemished character, who had been brought, by perusal of the Holy Scriptures, to think seriously of the state of their souls, and who in the spring of the last year, applied to pastor Stein, one of the most worthy Christian ministers in Frankfurt, to receive evangelical instruction, were informed by that excellent man, with heartfelt sorrow, that they must first procure employment among Christians. Now as this was not so easy to be obtained, and as the thought occurred to them, that in making the application, they might be considered as interested hypocrites, they found themselves under the necessity of returning to Judaism.—And are they not now in a situation, in which they are tempted to put down every favourable thought of Christianity that may arise in their inmost souls? Missionaries, therefore, and ministers, when Israelites by the influence of the Holy Spirit are awakened by their conversation or preaching, and open their hearts to

them, are placed in the most distressing dilemma.

“Another young Israelite who was baptized last spring by Rev. Mr. Peterson, of Wiedmar, left his able parents at Cologne, and hired himself to a farmer, on condition that he would suffer him to obtain Christian instruction from an evangelical minister. This part of the contract was most shamefully disregarded by his employer, who, under various pretexts, kept back this poor Israelite, starving for the knowledge of the truth, from day to day, until the case was discovered by a Christian farmer in the neighbourhood, who gave him employment, and sent him for instruction to the minister above named.

“How many an Israelite, whose heart is touched by the gospel, and who feels a desire of instruction, in not knowing whither he shall go, falls into the hands of such nominal Christians; and finding himself deceived in his expectations of an example in them worthy of the Christian profession, is driven back again into Judaism.

“On my way to this country, I met, in a small town on the borders of Germany, a converted Jew, who by the reading of the New Testament, was brought to reflection. For a whole year he paid stolen visits (for he then lived with his parents) to a Christian minister of the place, to obtain Christian instruction. That well-disposed minister was satisfied of the faith of this Israelite, but would not consent to his union to the Christian church, until he had obtained some secular employment. When the Israelite, however, who could no longer conceal his faith in Christ, insisted upon being baptized, that sacred rite was administered. He is now without bread, and would be forsaken, were it not for his Jewish father, who, less barbarous than others under similar circum-

stances, pays occasional attention to his wants.

"In a letter from our beloved Marc to Peter Diedrichs, Director and Corresponding Secretary of the Elberfeld Missionary Society, after a late missionary excursion on the Rhine, he observed among other things—'Generally, I may venture to say, that all the Jewish teachers in the whole vicinity of the Rhine are inclined to receive the Christian religion if they only knew how, as Christians, they should obtain their temporal support. The harvest indeed is ripe, and requires only sunshine to gather it.'"

The need of some refuge here for inquiring or converted emigrants, is thus forcibly presented by Dr. M'Leod, the Corresponding Secretary of the Society.

"It is worse in Europe; and being worse in Europe, the converted Jew would feel inclined to emigrate. Lo! a stranger lands on our shores. Is he from France? he seeks out and meets a Frenchman. Is he a German, a Spaniard, or a Britain? he soon discovers a countryman. Is he a Jew? a Jew takes him by the hand. Is he a converted Jew? he has lost his cast, and feels himself solitary. To the Jew he is a Christian, and to the Christian he is a Jew: he is in fact both Christian and Jew, but he is in reputation with neither, for by both he is neglected. What! a Christian neglected in a Christian land? Alas! the name is too general, too often, too commonly abused and prostituted to be a recommendation to special attentions. This stranger is left alone, without a friend, without a home, and without employment, until he finds a colony of his own religion and his own race. And can any liberally minded Jew or Christian object to the erection of such an asylum for the desolate?"

The late Dr. Boudinot, President of the Society, by a bequest

in his will, left it optional with the Board to accept from his executors either a certain tract of new lands therein described, or the sum of \$1000 in cash. They have chosen the latter; and in anticipation of this aid, together with what has been and may yet be collected, their Committee of ways and means have already advertized to receive proposals for the sale to the Society of from 15 to 20,000 acres of land, whose site must be in the general vicinity of this city, or elsewhere in the State, and easily accessible from this place. Many proposals have in consequence been received, and are now under consideration.

5. The brightening evidence, and the corresponding conviction, in reference to the great object of the Society, that the time to prosecute it vigorously, the time of effort and expectation, is at hand.

In conclusion, the Board recommend the following items as deserving the special attention of Christians in this country.

1. The extension of the patronage and circulation of their monthly intelligencer, *Israel's Advocate*.

2. The cultivation of a spirit of kindness towards the Jews with whom we come in personal contact, and of benevolence toward the whole race.

3. The duty of prayer for their conversion.

A request is modestly subjoined, for the prayers of Christians in behalf of the Board, especially in view of the importance and difficulty of the measures before them: and the Report closes with the quotation of encouraging promises.



HAMILTON BAPTIST MISSIONARY SOCIETY.

THE Fifteenth Annual Meeting of the Hamilton Baptist Missionary Society, was holden at the Baptist meeting house in Homer, Februa-

ry 19th, 1823. Sermon by Elder John Peck, from Eph. vi. 19. "To make known the mystery of the gospel." After a short recess, proceeded to business.

The Board of Trustees of the *Hamilton Baptist Missionary Society*, in conformity with their official duties, submitted the following

REPORT.

Immediately after their appointment, the Board adopted measures, in their judgment, the best calculated to promote the benevolent designs of the Society, by appointing missionaries, agents, &c. the result of which will appear in the following returns.

Elder Solomon Johnson has performed twenty-four weeks service in the northern parts of this State. Elder Barton Capron four weeks in the southern parts of this State and northern parts of Pennsylvania. Elder P. P. Roots, four weeks in the country contiguous to the Oneida lake. Brother Benjamin Pierce two weeks in the same vicinity. Elder Enoch Ferris eight weeks in the towns adjoining the Ontario and Oneida lake. Elder Elias Harmon four weeks in the Holland purchase. Elder Samuel Gilbert five weeks and one day, in Pennsylvania. Elder N. J. Gilbert, twelve weeks and five days, in Pennsylvania. Elder Warner Goodell six weeks in the State of Ohio. Elder Jonathan Ferris three weeks in the county of Steuben. Brother James Nickerson one week. Elder Robert Powell has served as teacher of the Indian School at Oneida, and as a missionary in the vicinity, during the year. Brother Rufus Chapin has been employed for the year at Oneida, as a carpenter, and Brother — Burton, as blacksmith. Elders Nathaniel Cole, and Nathan Peck, were appointed a Committee to superintend the concerns of the Society at Oneida. Elder Alfred Bennet was employed as agent seven

weeks, to procure funds for the Oneida school. Elder Nathan Peck three weeks, and Elder P. Kelsey one week.

The Board have had 1500 copies of each number of the Magazine printed. The whole expense of editing, printing, &c. is

\$435,50

The amount of sales during the year, is

\$492,50

Leaving a balance in favour of the Society, of

\$57,00

No exertions have been wanting on the part of the Board, to conduct the interests of this growing Institution, in a manner the best calculated, in their judgment, for the promotion of the kingdom of God among the inhabitants of the wilderness, and the Oneida Indians.

The success of the Agents sent out to collect funds, and particularly Elder Bennet's success in Connecticut, Rhode-Island, and Massachusetts, is a subject of grateful acknowledgment.

Much assistance has been had from the Black River country, through the zeal and activity of Elder Emory Osgood.

Elder Nathan Peck was also successful in procuring funds at the west. God is opening the hearts and hands of many, to assist with their prayers and their substance, in propagating his glorious gospel among those who inhabit the shadow of death.

Since Elder Bennet returned, clothing for the Indian children to a considerable amount has been received from Cambridge, Boston, Providence, and New London. Also the ladies in Kingsbury and Hartford, in this State, have contributed liberally in various articles of clothing.

The Board have been greatly supported in their undertakings, by the continued efforts of a number of Auxiliary Female Societies, and individuals.

They also have the pleasure to

acknowledge, as coming very timely to their aid, a donation of \$100, from Mr. William Garret, of Lenox, one half of which has been applied to the immediate objects of this Society, and the other half to Foreign Missions.

It is regarded as a measure of very great importance to the future success of the Oneida school, that a boarding house be established in connexion with the school, for the benefit of Indian children, that they may be recovered from their wild manner of living, and brought over to regular habits of civilized life, and a punctual attendance at school. The son of a Tonawanta chief has been taken under the patronage of the Board, and is receiving an education at Oneida. He appears amiable in his disposition, and of considerable promise.

The tide of emigration west, which is spreading over extensive regions of country, is continually enlarging the missionary field; and the claims of the destitute, on this favoured part of Zion, are every year increasing.

The success with which God has honoured this Society, demands the most grateful sense of his mercy, while it authorizes an unshaken confidence in his future benedictions on the same humble endeavours to spread his gospel. Let no heart be faint, nor hand weak in this glorious cause. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The following members were elected to their respective offices.

Rev. NATHANIEL KENDRICK, *President*.
 Rev. DANIEL HASKILL, *Secretary*.
 Dea. SAMUEL PAYNE, *Treasurer*.

TRUSTEES.

Rev. Joel W. Clark, Rev. Jonathan Olmstead,
 Rev. Ebenezer Wakley, Rev. Benajah Tubbs.

Made choice of Rev. Alfred Bennett to represent the Society, at the

next General Convention, to be held at Washington: and Rev. John Peck a substitute, in case of failure.

Resolved, That the next annual meeting of this Society be held at the meeting house of the second church in Eaton, the Wednesday after the third sabbath in February next, at 10 o'clock, A. M. That Elder Obed Warren preach on the occasion: in case of failure, Elder Nathaniel Cole.



NEW-ORLEANS BETHEL UNION,

in the establishment of which the friends of seamen have great cause of rejoicing. A very large number of mariners visit that port every year, and hitherto have been almost entirely cut off from those Christian privileges which it is the object of this institution to supply. The following journal will be read with interest:—

New Orleans, March 16, 1823.—Having obtained leave of the builder, it was agreed that a meeting should be held in the new Market, near the Levee, (in Fouburg, St. Mary.) Accordingly, seats were prepared, and notice given on Sabbath morning, by several of the friends of Zion, who went on board the vessels, steam-boats, and flat boats, to give information to all of that long-neglected class of community, seamen, that such a meeting would be held at 11 o'clock, A. M. particularly for their benefit. When the hour arrived, but few had assembled. The exercises were commenced by singing one of the songs of Zion, the novelty of which seemed to attract the attention of the floating multitude, and soon collected a respectable number, 150 to 200. The Rev. Mr. Hudson addressed the Throne of Grace, and delivered a short, appropriate discourse—the Rev. Mr. Alexander then made a solemn address. During the exercises, all behaved with

great propriety; the meeting was solemn and interesting, and the hearts of its friends were greatly encouraged. Another meeting was appointed, to be at the same hour and place on the next Sabbath.

Sabbath, March 23.—This morning the weather was very unfavourable, and but few were expected at New-Market. The exercises were commenced with *fear and trembling*; but the LORD caused the people to run quickly together. About the same number assembled as on the last Sabbath, who listened with *fixed attention* and apparent tenderness. *Tracts* were cheerfully accepted; and another similar appointment was made for the next Sabbath.

March 27.—Having received from the *New-York Bethel Union*, by the *Jasper*, a BETHEL FLAG, the hearts of Christians rejoiced that, by this precious token of Christian affection, *seamen* would, by its lofty wavings, be silently invited to the worship of Jehovah, upon their native element, and upon those decks which, to seamen, are more like home than any other place.

A general notice having been given that a meeting would take place on the 28th of March, for the formation of a *Bethel Union* in New-Orleans, a respectable number of persons attended, and a Society was formed, to be known by the name of "THE NEW-ORLEANS BETHEL UNION." The Constitution of the Society is similar to that of the *New-York Bethel Union*, in its general features. The following gentlemen were elected Officers:

ALFRED HENNEN, Esq. President.
PATRICK THOMPSON, Vice-President.
JAMES ROBINSON, Treasurer.
JOSHUA BALDWIN, Secretary.

Managers—Messrs. Cox, Farrin, Mc'Nair, Ring, Fiske, Pauiding, Hyde, Mc'Cart, and Welman.

After the Officers and Managers were elected, the sum of one hundred and fourteen dollars was immediately subscribed, as follows, viz. 18 life members, \$5 each;

10 annual members, \$1 each; and \$14 donations.

Sabbath morning, 30th.—Agreeably to previous notice, meeting for seamen, held at New-Market, about 150 present. Rev. Messrs. Hudson and Alexander addressed the attentive audience, and Christians felt that "it was good to be there."

Sabbath, April 6.—Meeting at same place for seamen and boatmen—about the same number present. Rev. Messrs. H. and A. addressed them, and the meeting was solemn.

Sabbath, 13th.—Meeting at the same place.

Sabbath, 20th.—The Bethel Flag waved at the mast-head of the schooner *George*, Captain Stackpole, who first offered his vessel for that purpose. Exercises commenced at 9 o'clock, A. M. Mr. Alexander preached to an attentive audience; and at evening held meeting for seamen on board the *Phæbe Ann*, Capt. Holmes—large assembly, and remarkably attentive; much feeling was manifest.

Tuesday evening, 22d.—Prayer meeting on board same vessel—notice given, and repeated by the waving of the Bethel Flag at mast-head all the afternoon: audience large, and very attentive. Capt. Brumley kindly offered his vessel, ship *Crisis*; and agreeably to appointment, on Sabbath morning, 27th, met at 9 o'clock on board the *Crisis*, Mr. Hudson preached—but few present, seamen occupied in drying their sails, after a long storm. Held prayer meeting at evening, on board same vessel.

Capt. Ives offered his vessel, ship *Israel*, and in pursuance of the appointment, Bethel Flag having been hoisted at her mast-head early in the morning, at 9 o'clock of 4th May the managers assembled, and held a meeting for seamen; read a short sermon, made some remarks, and two prayers, closing the exercises with singing. Meeting was requested on board the same vessel

at evening—at which Mr. Payson's address was read, and listened to with great attention. As at other meetings, tracts were very thankfully received, among which were many copies of said address. And although the Captains could not be prevailed upon to take part in the exercises, yet after the meeting closed, several of them expressed their high approbation of the object, and meetings, and said they rejoiced with astonishment, 'that such a thing had been started in *New Orleans*, a place that needed it more than any other they had ever visited.'

Captain Barns, of the ship *Lewis*, offered his vessel for next Sabbath morning. Accordingly, on the morning of the eleventh, early, the *Bethel Flag* waved at mast-head, beckoning perishing Seamen to come to Christ, and be healed—that the deep stains of pollution might be taken away, and their souls be saved from the gloomy prison of despair. The audience was not large, but very attentive. Tracts, C. H. and Seaman's Magazine, &c. were distributed, and received with great cheerfulness; the exercises were conducted by managers, &c. as usual.

Several Seamen were frequently heard to say, 'I am sorry the exercises are so short—this is better than rambling about.' And added: 'who would have thought, that this kind of meetings would be met with in such a place as this?'

At evening, a prayer meeting was held on board the same vessel: audience not large, (many vessels having left port recently) but attentive, and always orderly to a proverb.



TO THE BAPTIST ASSOCIATIONS IN MASSACHUSETTS, AND THE NEIGHBOURING STATES.

"Massachusetts Baptist Charitable Society, for the relief of the Widows

and children of deceased Baptist Ministers."

It frequently occurs that the widows of very laborious and faithful ministers of Christ, are left with their families, without any adequate support. The devotion of their husbands through life, to the great interests of religion, and serving the church for an inadequate consideration, and often for a bare subsistence, prevented them from making that seasonable and suitable provision for their families, which most other men labour to do. We are persuaded that the benevolent and pious would be unwilling to see their pinching necessities prolonged, provided there was a safe and efficient way opened for communications to be made to them. We have now the satisfaction of announcing, that such a channel for the streams of benevolence has been opened. A Mrs. Sparhawk, whose memory we are pleased to perpetuate, has gone forward in this excellent charity, and left by will, lately, one thousand dollars, the income of which is to be applied to the assistance of the widows and children of deceased Baptist ministers in the State of Massachusetts. To secure this bequest, an Act of Incorporation has been obtained, which embraces in it several of the ministers and other valuable brethren in Boston and vicinity. This Act is so drawn, as to enable those who obtained it, to offer their services to all their brethren, who may wish to avail themselves of them, by making investments. They do, therefore, give notice to every Baptist Association, or other body, that may see fit to raise monies expressly for the benefit of ministers' widows and children within their own limits; that they will receive and invest them in the best manner they can, and will manage the same to the best of their judgment; and having done so, will not further pledge themselves, except to

pay over to any person or persons, authorized by said Association to receive it, all the income which may arise annually upon the money so funded by them.

The Boston Baptist Association already has a small, but they trust, increasing fund of the above description; the income of which, is applied exclusively to the assistance of widows and children of the ministers of their own Association. This is separate from the general fund left by Mrs. Sparhawk, and which is limited only by the State.

It is ardently hoped that benevolent individuals will, by donations and bequests, greatly increase the general funds of this excellent institution. Forms of bequest are printed on the covers of this Magazine, by which, those who are disposed, may aid, either the general or local object.

By order of the above Society,

N. W. WILLIAMS, }
L. BOLLES, } Committee.

July, 1823.

Application for assistance from the general fund must be made in writing to the Secretary, stating the age of the widow, the number of her family, and what real and personal estate she possesses.

N. W. WILLIAMS, *Sec'ry.*

LETTER TO THE TREASURER OF THE
MASSACHUSETTS BAPTIST EDUCATION
SOCIETY, ENCLOSING TEN DOLLARS.

Sir,

HERE is a mite enclosed for your Society. It is part of the proceeds of a cotton field, for benevolent purposes. I helped to plough the ground, plant, hoe, pick, gin and pack the cotton with my own hands. A part of the proceeds is for the Colonization Society. My servants would shew their large *white teeth*, when, to encourage them to do their work well, I informed them that this cotton was designed to be a means of enlightening their brethren

in Africa. Don't you think that Christians by and by, will act more like stewards with the property God has given them? I think it better to give now and then a mite, which the Lord may have bestowed upon me, to advance his cause, than to lavish it on profligate and dissipated sons. Will not God at a future day require the property he has loaned us?

We see you northern folks seem conscious of this, by the exertions you are using, to advance the Redeemer's cause. This has become a fortunate legatee, in comparison with what it was fifty years ago.

We, down here, so near the equator, think we can discover the upper limb of the millennium sun already. Will he not get clear above the horizon by 1866?

A GEORGIA PLANTER.

REVIVALS OF RELIGION.

THOUGHTS ON THE STATE OF RELIGION IN THE UNITED STATES.

THERE is nothing in which good men are more likely to mistake than in judging of religion. This error probably arises from the preponderating influence of our feelings. Hence we are too prone to judge according to the degree of excitement, or depression that we feel at the time.

It was undoubtedly in a moment of despondency, that the prophet Elijah uttered those deep and gloomy apprehensions respecting the state of religion in his day. "I have," said he, "been very jealous for the Lord God of Hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only am left; and they seek my life to take it away." Such a declaration as this, coming from such authority,

was enough to overwhelm the hopes of thousands, and sink them in all the gloom of despondency. But we are happy to learn that the prophet greatly erred in judging; that these dark forebodings were soon removed, and his soul cheered by a more correct and enlarged view of the real state of religion among the people. Instead of his being left alone, the Lord said to him, "I have left me *seven thousand* in Israel, all the knees that have not bowed unto Baal." How encouraging the prospect now appears!

It is not uncommon when error is suffered to prevail to any considerable extent, for Christians to indulge their fears to an improper degree; they seem to forget the Apostle's exhortation, "cast not away therefore your confidence, which hath great recompense of reward." By giving heed to those evil suggestions, before they are aware, their confidence is undermined, their faith begins to waver, and they are almost ready to give up the cause for lost. Such would do well to consider what Christ said to Peter: "*On this rock I will build my church, and the gates of hell shall not prevail against it.*"

On the other hand, when a religious excitement has prevailed to a considerable degree, and large numbers have been brought to bow to the Messiah, many have concluded that the glorious millennial day had commenced; and that all the world would soon be converted to God! Both of these mistakes, so opposite to each other, arise from the different state of feeling possessed by the different parties. We impeach not the motives of either.

Who does not recollect the very melancholy and degrading view given of the religious state of our country a few years since, by a respectable minister in a neighbouring State? That five eighths of the people were without any proper

religious instruction! Only three thousand *competent teachers* were allowed to eight millions of people. According to another, our condition is still worse, for he allows only two thousand competent teachers, to a population of eight millions and a half! "Such, then, (says one of these theological writers) is the state of our nation; more deplorably destitute of religious instruction, than any other Christian nation under heaven!" But by what standard is the competency of ministers to be tried? Not by the Bible! Not by the experience of ages! Not by the effects of their preaching as accompanied by the agency of the Holy Spirit; but by their *supposed* knowledge of *Hebrew* and *Greek*.

Let us now attend to the remarks of an English writer. "Mr. Bristed, who has resided long enough in this country to make a comparative view, maintains, that throughout the United States, pure evangelical religion is much more generally diffused, than within the pale of the church establishment in England; that the standard of morals is higher, that the number of religious institutions exceeds, if possible, those of England; and that the principal religious denominations are making conjoined and vigorous efforts to increase the provision of ministers, by the formation of theological seminaries."

This same gentleman gives the following estimate of the number of ministers in America.

Methodist travelling preachers,	1,000
do. local preachers,	4,000
Baptist preachers,	3,000
Congregational preachers,	1,600
Presbyterian,	1,300
Episcopal,	300
All other denominations,	600
Making a total of	11,800

If these remarks of Mr. Bristed are correct, (and to say the least,

there is a high probability that they are) we have abundant reason to congratulate our country, on her present prosperous condition, and to offer our grateful acknowledgments to God, for his goodness in thus far prospering our feeble efforts for the advancement of his holy cause in the world.

The good work of the Spirit is still going on in almost every part of our land. The *Columbian Star* of July 26, states the prevalence of this good work in more than twenty towns, and that in these there has already been little short of one thousand baptized, on a profession of faith.



To the foregoing, we add the following:

EXTRACT OF A LETTER FROM THE REV. HOSEA HOLCOMBE, TO A GENTLEMAN IN WASHINGTON CITY, DATED

Jonesborough, (Ala.) May 23, 1823.

PADGETT'S CREEK BAPTIST CHURCH.

THIS church, long since my first recollection, was very small, and without any minister; and difficulties poured in upon them like a flood, and seemed like swallowing them up. They called for ministerial aid from a distance, with other helps to advise them what to do. The helps came, and when their case was made known, they appeared to be on the verge of breaking up, and becoming extinct; when one member, (William Wilbanks,) addressed them as follows:—"Brethren let us try to keep house as long as we can, and when we find that we cannot do it any longer, then we will dissolve." They heard with attention, and agreed to make the trial. In a short time a few were added to their number, and ere long a preacher was raised up among them, viz. John Putnam, and after him, Spencer Bobo, and Thomas Greer. The first two have gone

to receive their reward; the latter is still labouring among them. They began to prosper; and since the difficulties above named were removed, it has experienced several precious revivals; three hundred and thirty-eight were added in one year by baptism, their number at one time was five hundred and nine. It has been the fruitful mother of not less than five or six different churches, and raised up eight or ten preachers, and their number at present is considerable.



EXTRACT OF A LETTER FROM A GENTLEMAN IN LEXINGTON, KENTUCKY, TO ONE OF THE EDITORS, DATED

April 2, 1823.

Rev. and dear Sir,

I EMBRACE a few leisure moments to write to one whom I esteem as a parent, and one from whom I have received the best of counsel. Every new intelligence, whether by the Magazine, or otherwise, brings to mind past days, when I sat under the sound of your voice with delight; when the doctrine of the cross was your theme and joy. Should I never hear you again, or see you on earth, I have a hope, that through matchless grace, I shall meet you to part no more; where neither sin nor sorrow, temptations nor trials can ever come. I sometimes look back about fifteen years, and trace my steps up to the present time, and in so doing, I find much to be ashamed of, but a great deal to be thankful for. The Lord has been good to me.

But I must hasten to tell you something of the goodness of God to us in this place. After a very cold time for a year or more, about three months ago our pastor Dr. Fishback, appeared much awakened, and his whole concern appeared to be for the salvation of poor sinners. He appointed family meetings, several in each day

in the different parts of the town, requesting each family to invite their neighbours to spend thirty or forty minutes in each place. This had the desired effect. There began to be a shaking among the dry bones. Sleeping Christians have awaked up, and sinners are alarmed. Our meetings are well attended, and very solemn; and a general inquiry after truth. About six weeks ago three were baptized; two weeks after, five followed their Lord and Master into his watery grave: several more are expected soon. May the Lord increase his good work, not only here, but throughout the United States, and the whole world.

JOEL WALLINGSFORD.

By a letter to the same, we learn, that very considerable ad-

ditions have lately been made to the Baptist church in the village of Fredonia, New-York, and that they are erecting a respectable house for public worship.

In Barnstable, in this State, we are informed, that the people are now experiencing a time of refreshing from the presence of the Lord. Saints are revived, and sinners are awakened and converted.

"Where Christ displays his healing power,
Death and the curse are known no more.
In him the tribes of Adam boast
More blessings than their father lost."

We are happy to add, the attention still continues in several Societies in this City. Our united and fervent prayers are offered up to God, that the work may continue, and spread, until every religious Society shall be blessed with the salvation of the Lord.

APOLLOS.

Obituary.

MR. THOMAS HEWITT.

IN churches, as in families, the visitations of Divine Providence are various in form and frequency. While, in some cases, those who have been from their youth upwards, the active and zealous members of a Christian church, sink gradually and singly to a quiet grave, and resting in Jesus, leave more youthful brethren to fill up their places in the house of prayer; in others, death strikes often, and suddenly; breach follows breach; another, and another, from among the leaders of the people falls; and the trembling flock, weakened by their successive losses, sinks fast into despondency. The great Master, working his own will and good pleasure in his vineyard, the church, at times continues his aged servants long in the field of action, and calls them away singly and

slowly, and not till others have arisen to supply their lack of service. In other instances, again, he summons his labourers home, as it were, in a band, and removes many in company from the vale of tears to the mount of God.

The same church which mourns the recent loss of Cauldwell and Withington, has within one short year witnessed also the departure of a kindred spirit, THOMAS HEWITT. When one, who, like our brother now in glory, has, during the course of an active life, witnessed a good confession before many witnesses, and is called to follow so soon the steps of those, who with him had long been the ornament and strength of our Zion, it is but natural, that the survivors, amid their lamentation for past losses, should also feel an emotion of dread, lest all this be but

the beginning of sorrows. But we know, and bless God for the knowledge, that our loss is their gain, and the eye of faith brightens amid its tears, when it follows them up to the heavens, into which, we trust, that they have, by the merits of Christ, now entered.

THOMAS HEWITT, the lamented subject of this brief memoir, was born at Trentham, a village of Staffordshire, England, on the 18th of December, 1762. Having spent some years in a restless and unavailing search after happiness in the vanities of the world, and the pleasures of sin, he removed to London, where the Lord was pleased in his great mercy to meet him. Deeply sensible of his wretched condition, and utter helplessness, he was at length enabled to build his hope on the rock, Christ Jesus, and to become by faith, a partaker of that salvation, which continued, to the end of his life, his comfort and delight. From London he removed to Monmouth, (where he married his first wife) and thence to Lewes, in Sussex.

In the year 1795, he arrived in the city of New-York, where he continued to reside till the end of his life. His sentiments on some of the gospel ordinances having been changed, he was in the year 1799, baptized by immersion; and united to the church meeting in Oliver Street. Of this body, he was a valued member, and for many years he faithfully discharged the office of one of its deacons. Having through a long period of active exertion, continued to bear testimony to the truth of religion, by the sincerity and integrity of his conduct, his constitution, though naturally strong, at length began to exhibit symptoms of decay. The departure of his lamented friend, Mr. John Cauldwell, and the death of a brother in England, seemed to have taken a strong hold on his mind, and his thoughts and conversation were more frequently

than before of death. Influenced by this presentiment of his approaching end, he arranged his affairs, and set his house in order. But although he thought often and seriously of the last conflict, his thoughts were far from being thoughts of sorrow. On the contrary, when the attack of disease seemed about to fulfil the anticipations which he had indulged, that he should not long survive his brethren, Cauldwell and Withington, he seemed lifted up from the cares of earth, and like Moses from the summit of Pisgah, his eye caught a view of the holy land, the heavenly Canaan. With earnest desire to behold the King in his beauty, and the land afar off, his pace seemed to be quickened, and his spirits elevated, as he proceeded in the path to glory. "Precious in the sight of the Lord, is the death of his saints." And to the thousands who have, on the verge of dissolution, experienced the care implied in the assertion, we may add the name of Thomas Hewitt. Though forbidden by the physician to speak much, he seemed anxious to tell of the mercies and faithfulness of a covenant God. In the full assurance of faith, he adopted the language of the apostle Paul, exclaiming, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." A few days before his death, he summoned his family into the room, and in the most affecting language, and with the utmost solemnity, addressed them singly. To his afflicted partner, his language was that of consolation; and having exhorted her to trust in the Lord, he expressed the most cheering confidence, that their separation should be but for a time, and that they should meet again in a better, an

eternal country. To his children he left it, as the last wish of a dying parent, that they should in their youth, seek the God of their father; that they should treat with respect and affection, their widowed mother,—and ended with a fervent prayer, that the blessing of God should descend upon them. During the remaining part of his life, he often exclaimed, “Christ is all in all.” And when questioned as to the state of his feelings, he would reply, “I wish to depart to be in my Father’s house above.” On the 15th of December 1822, at two o’clock in the morning, he expired, in the 60th year of his age.

Like all others, he had his frailties and his afflictions, but we trust, that he has left both behind him in the waters of Jordan, and that, washed in the blood of the Lamb, he is gone up pure and happy into the presence and joy of his Lord. Among the distinguishing traits of our brother’s character, were his sincerity and his decision. Engaged in extensive business, his reputation was free from stain or suspicion; and even in the midst of the world, he adorned the doctrines of Christ by his scrupulous uprightness. While “diligent in business,” he was “fervent in spirit, serving the Lord.” To this, he added remarkable industry and perseverance. Whatever his hand found to do, he did with all his might; nothing with him was done by halves, but upon every undertaking, he entered with his whole heart and strength. His industry was not vitiated by its too common attendant, avarice. Whenever his pastor had occasion to mention to him the necessities of a distressed brother or sister in the faith, he invariably gave and gave cheerfully. To missions, both foreign and domestic, he was a steady friend. As an instance of his disinterestedness, it may be mentioned, that when appointed to superintend the erection of the new meeting-house, he de-

voted a great portion of his time for several months, to the inspection of the work, and his services, entirely without reward, were of very great advantage to the church. Consistency and steadfastness were also prominent features in his character. His sentiments and attachments were neither weak nor variable. He had nothing about him of that half-hearted moderation, that damps the ardour of the good by its coldness, and encourages the audacity of the bad by its weakness. Yet though zealous, his zeal was not of that intoxicating sort, that can be fed only by novelty, and expires when such stimulating food is denied it; but it was a sober and healthy zeal, which warmed the heart, without weakening the head: it was well regulated, and therefore lasting. It exhibited itself in him rather in actions than in words; its promises were not loud, but its performances were great.

Stillest streams
Of water fairest meadows, and the bird
That flutters least, is longest on the wing.
Cowper.

Thus was his faith a living and working principle, and it went forth not in bitter railings against those who differed from him in sentiment, but in a pious conduct and conversation, which is of all controversy, the most peaceful, and the most effectual. He loved the religion of Christ, for that religion had done much for him; it *had found* him discontented with the world, and with himself, it *made* him at peace with God and man; it *had found* him anxious for time, and careless of eternity, it *made* him thoughtful of another world, yet not indolent in this; in short, it gave him prosperity here, and the hope of purer and more lasting felicity hereafter. Yet changed as his thoughts, his words and his actions were, by the influence of the gospel, he had been better taught than to make this change a plea for mercy with God. As an evi-

dence of the grace of God in Christ Jesus, reconciling the sinner unto himself, and not imputing unto him his trespasses, he was enabled, at times, humbly to rejoice in it: but he knew well, that "other foundation can no man lay, than that is laid, which is Jesus Christ." On this foundation he fixed his hopes, and in the hour of trial, when the refuges of false doctrine crumble under the hand of death, his habitation stood firm. "He was like a man, which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the storm beat vehemently upon that house, and could not shake it, for it was founded upon a rock."



JAMES C. GOODWIN.

JAMES C. GOODWIN was born in Berwick, (Maine,) May 22d, 1798. He remained with his parents until the spring of 1814, when he left them, and came to reside with a merchant in this place. Nothing remarkable occurred in the early part of his life, until a few months before he attained his twentieth year; when it pleased the Lord to make his word preached, effectual in awakening him in some measure, to a sense of his lost and undone situation. But these convictions wore off, in a degree, though not wholly; for, to use his own words, he says, "I often thought of the dying sinner." But God did not suffer him to remain long in such a state. In a few weeks after his first awakening, he was again visited with the influences of the Holy Spirit in a more powerful manner, so that his mind was then filled with such horror, that he would have rejoiced in the thought of being forever annihilated. But praised be God, though his convictions were pungent, they were of short duration; for in a little time, he experienced great joy and peace in believing.

He soon became established in his religious sentiments; but there being no Baptist church here, (Dover,) he did not make a public profession of his faith in Christ until the ensuing spring. He was then baptized at Berwick, and received into the church, under the pastoral care of the Rev. Nathaniel Lord, with whom he walk-

ed in Christian love and fellowship, until he was removed to join the church triumphant.

At the age of twenty, his health began gradually to decline; yet he attended to his business the principal part of the time, for more than two years afterwards. He had resided for some time in Portland; but in the autumn of 1820, he was obliged to dispense with business altogether, and return to his parents at Berwick, there to end his mortal existence.

His sickness was of the pulmonic kind, though not attended with so much pain and distress, as is often experienced in diseases of this kind; (for which mercies, I hope my heart will ever be filled with gratitude to the great giver of all good.) From the commencement of his illness, he was at times apprehensive that his departure was near at hand; but this did not move him, for the thought of leaving this world of sin, and being made holy with God in heaven, was to him a most pleasing reflection.

When about to leave Portland, he said with great calmness to a Christian friend, "I am now going home to die!" He then spoke something respecting the terror there is in death, but added, "I am not afraid to be dead." After this, the great adversary of souls was suffered for a short time to distress him greatly with his evil suggestions; one of which was, that he had committed the unpardonable sin. Though this destroyed his peace of mind, and covered him with gloom; yet so firm was his belief in the promises of God, that he could not relinquish his hope. He had a deep sense of the evil nature of sin, of the corruption of his own heart, and of his unlikeness to God. Yes, he felt himself to be the chief of sinners, and that if ever he was saved, it must be by the free grace of God, abounding through a crucified Saviour. He was a *humble* Christian, an example of piety, worthy the imitation of all who knew him. It may be justly said of him, that the three last years of his life were devoted to the service of God. O how faithful he was in warning his dear young friends and others, both in public and private, of their danger, while out of Christ. How careful to search out and to visit the sick and distressed, to pray with, and endeavour to administer consolation to them.

Possessed of an amiable disposition, and a benevolent heart, he was ever ready, (according to his ability,) to contribute to the wants of the poor

and needy. And with a heart glowing with love, to the cause of our dear Redeemer, and the souls of his perishing fellow sinners in distant lands, he considered it a great privilege to cast in his mite, towards the spread of the gospel, and the enlightening of those who have never yet heard of a Saviour. The worship of God, and the society of his people, were his delight. Never, I believe, did any one more fully obey the command of the Apostle, to come out from the world, and be separate. He viewed the frowns and flatteries of this world, of no consequence, in comparison with the glory of God. His thoughts appeared to be raised above this earth, and to be constantly on heavenly and divine things. From his humble walk, and godly conversation, it was evident that he was ripening fast for glory.

I was, said a very particular friend, blest with the happy privilege of attending him the last eight months of his life. During which time, his mind was peaceful and serene. At no time seeming to have any will of his own, either to live or die; for his will appeared to be *entirely* swallowed up in the Divine will. He often spoke of his own dissolution with the greatest composure; and I have many times thought, with more cheerfulness than he conversed on any other subject.

As long as the lamp of life continued to burn, he ceased not faithfully to exhort those who visited him, to prepare for death. Through his long confinement, (which was about nine months) and under all the sufferings he endured, not a murmuring word was he heard to express, nor a groan to escape his lips. When he discovered the cold hand of death upon him, which was September twenty-ninth, 1821, he was not in the least moved. While struggling with the last enemy, he was unable to say much; but on being asked by a Christian friend, whether he had any doubts, he replied, "not many;" he likewise said, do you feel as if you were going home? to which he answered "yes." Another asked him, do you not long to be gone? He could not speak, but made a motion with his hand, signifying he did.

This child of God then quietly fell asleep in Jesus, at a quarter before ten o'clock in the evening. His funeral was attended the Tuesday following, and an appropriate discourse delivered by the Rev. Mr. Lord, from these words, "Let me die the death

of the righteous, and let my last end be like his."

P. S. The writer of this sketch observes, that Mr. Goodwin possessed but a little of the corruptible riches of this world, but a part of that he requested might be sent to the President of the Baptist Missionary Society of Massachusetts, for him to dispose of as he should think best, in order to advance the cause of Christ. In conformity to this request, two hundred and twenty-eight dollars have been sent, and received.

May the Lord direct the distribution of it, for the advancement of his own glory, and the good of immortal souls.



HARRIET BOARDMAN.

HARRIET BOARDMAN was born in Livermore, (Maine,) August 8th, 1803. She was the daughter of Rev. Sylvanus, and Mrs. Phebe Boardman, of that town. Mr. Boardman was the pastor of the first Baptist church in that place.

No very peculiar incidents characterized the first years of the life of our young friend. From a child she was of a reserved turn of mind, so that while her young companions were employed in mirth and hilarity, she was frequently found employing her time in such a way as might be useful either to herself or the family.

In the tenth year of her age, she was violently attacked by a pulmonic complaint, which threatened her speedy dissolution; but by the blessing of God, on the kind assiduities of her physician, her complaints were removed, and she recovered her usual health. When she was in her twelfth year, she had another violent attack of the same disorder. From this sickness, her friends had little expectation of her recovering; they were, however, more anxious about her future state, than about her bodily health, as she gave no evidence of any salutary impressions on her heart, although she seemed readily to acknowledge the leading truths contained in the Bible. But she was again restored to her wonted state of health. These two violent attacks took place after the family had left Livermore, and resided in North Yarmouth. From this place they removed to New-Sharon in 1816.

We come now to a more interesting occurrence, which excited the atten-

tion of her parents, and awakened their most lively sensibilities. Her attention appeared now to be arrested, and the things of God and eternity laid with impressive weight upon her mind. Her friends were encouraged, from her general deportment, to hope that a work of grace was begun upon her heart; but how great was their surprise and joy, when on her return from the house of God, she unreservedly, and of her own accord, before the whole family, declared what God had done for her, in pardoning her sins, and manifesting a Saviour's love to her soul! This was indeed a time of love; the clear, distinct, and scriptural views which she exhibited of the grand and all-important points of Christian doctrine, together with that humble joy and gratitude which were depicted in her countenance, as well as flowed from her lips, afforded exquisite joy and satisfaction. Her natural reservedness and timidity seemed to be overcome, and she could now, with the utmost freedom, introduce the subject of religion to Christians of any denomination. These, though unacquainted with them before, she esteemed her best company. It now appeared that she had spent the noon time of the Lord's day in free, unreserved conversation with Mrs. H. a respectable professor of the congregational order; she had told her all her heart, and had enjoyed such a season of new and exquisite delight, and Christian fellowship, as she had never known before, and as was never to be forgotten. Her mind now being fully settled with regard to the New-Testament *mode* and *subjects* of gospel baptism, in the month of August, 1820, she made a public profession of her faith in Christ, was accepted, and baptized by her honoured father, and became a member of the first Baptist church in New-Sharon.

In October following, her old complaints began to return; and although during the autumn and winter, she was not prevented from attending to some domestic business, or occasionally visiting her friends, yet it was seriously apprehended that her disorder might eventually terminate in a consumption; hopes, however, were entertained, that the return of the warm season might prove salutary, and her disorder be thrown off. The spring advanced, but no essential alteration was perceived, until towards the close of the season, when her disorder took a more unfavourable turn. The utmost attention was paid to her case. A respectable physician was employed,

whose unwearied attention and assiduity, entitle him to the liveliest gratitude of all the surviving friends.

During the warm season of 1821, she took a journey of about seventy miles, and had an opportunity of trying the sea air, which for a while seemed to have a favourable effect; but the benefit of this, and of almost all the expedients she made use of, was but transient. During the spring and summer of 1822, her disorders increased, so that before the warm season was over, all hopes of her recovery were given up. The most decisive marks of a confirmed consumption, were found to attend her complaints.

She had been favoured with a sweet serenity of mind generally in her sickness; but as she drew nearer the goal, her evidences brightened, and her joys increased. She often expressed her entire willingness to leave the world, and often her strong desire to be with Christ. It was a source of rich consolation both to herself and friends, that she had a good hope through grace. She often expressed the humble, but full confidence, she had in the merits of her Saviour—that she had been renewed by grace, and that by her next remove, she should be introduced into that world, where “God and glory shine.”

On the last of August her absent sister and brother made her a visit; she received them with much satisfaction. She very freely opened her mind, and expressed to them her feelings, greatly to their comfort, and so as in a measure to remove their anxieties at the thought of a last parting. About the time of their departure, she remarked, my sister is going a journey to her home in Cumberland. My brother is going a journey to the westward; and I am going a journey, and I like my own journey the best, for I am going “where God and glory shine.”

In the latter part of September the Association was holden in New-Sharon, which brought much company to her father's house, at which time she was extremely weak and low. On the morning of the second day particularly, she was so feeble as to indicate her speedy dissolution; when the company was all gone to the meeting, her father asked her if she did not think it expedient for him to stay at home? Her reply was, “O no, you may go, and if I am not here when you return, I am safe.” After he was gone, being asked if she was willing to have her father go? she replied, “O yes;

he has business, and is needed at the meeting, and truly the case is quite different from what it would be, if you had no hope concerning me; in that case he would wish to be present at all times, to catch, if possible, some word from me, to raise a gleam of hope that it might be well with me hereafter; but you have no doubt respecting my future welfare."

She was a member of the Female Missionary circle in New-Sharon, and manifested much anxiety at the thoughts of the breach soon to be made in that little Society, and exerted herself, until she prevailed with a young female to take her place. She began a letter to her absent sister, and although unable to write many lines in a day, and some days none at all, she persevered until she completed a long and impressive letter, leaving a space which she requested her mother to fill after her death, and then send it to her sister.

Some months before her death, having had a very distressing day, but obtaining relief at night, she said, I have enjoyed the happiest day I ever knew; I could see the way through,—the distance looked short, and the prospect beyond, bright and glorious. On another evening she said to her father, "If you could restore me to health, you would not, would you? He answered, Dear child, if I knew of any medicine I thought would help you, I would spare no pains to obtain it. O, said she, that is not what I meant; but if it lay with you to raise me to health, or let me go home, you would not detain me, would you? He replied, I would refer it to Him who has wisdom to decide such an event. Well, said she, I suppose that would be right. At another time she said to her father, "You do not pray, I hope, for my recovery. He answered, no; nor do I, said she, I have not for more than a month, and do not wish any of my friends to pray for my recovery. I am glad I am sick, for that is the way God has appointed to bring me home." She asked her father if he thought she should live a month, and received a negative answer. "Nor do I, said she; a month looks like a long time to live in such a sinful manner as I live."

Nov. 1822, her health now appeared to be rapidly declining, and she had frequent paroxysms of extreme distress, arising from great difficulty in breathing, palpitation of the heart, &c. all of which, she bore with the utmost patience and fortitude. In the intervals

of her distress, she conversed with great familiarity upon the subject of religion, and the state to which she was soon bound, often expressing very strong desires to depart and be with Christ, exclaiming, "eye hath not seen, nor ear heard, &c." Her views of the heavenly state, and of her interest therein, were increasingly clear and bright, frequently expressing an ardent desire that her Lord and Master would soon call for her. Being asked, why she wished to die, she answered, that she might better glorify God. A few days before her exit, one evening she was seen to smile, and soon broke out, and said, "Mother, how thankful you ought to be, that you have a child who is so soon to be happy in heaven. I hope that neither you nor any of the family will ever mourn on my account, and if ever you feel one gloomy thought about me, only think how happy your Harriet is, and that will dispel the gloom."

During the last week of her life, her strength sensibly decayed, and her distress increased, but her prospects still brightened. On Wednesday evening she was favoured with a most transporting extatic frame of mind, so that, although she had only whispered for a number of days, she was so elevated, as partly to raise herself in her bed, and in the most pathetic manner separately to address each in the room, (twelve in number,) taking them severally by the hand, and addressing them distinctly and in a very appropriate manner, while every face was suffused with tears, not of grief, but of the tenderest sympathy, till she was quite exhausted, and laid down to rest.

The last Thursday and Friday of her life on earth, she was very severely afflicted with a kind of spasmodic complaint, which she endured with uncommon fortitude and patience. Although at intervals she was comfortable, she never entertained her friends with the melancholy recital of her sufferings, but rather recommended to them the comforts of that religion which she found to be so supporting to her, and that Saviour whom she now found to be so precious to her in this her time of trial. But there was one trial she had yet to encounter, and she expressed some fears, lest under it, she might betray the want of Christian fortitude and patience; that was the pain of dying; but in this her compassionate Saviour was better to her than her fears; for during the last twelve hours of her life, she manifested the utmost composure, and never appeared to suffer a pang.

On Saturday morning, November 30, about six o'clock, A. M. she said to her mother, I am dying; being asked if she was glad, she said yes. Her father coming into the room, asked her if she was sensible she was dying, she answered yes; when asked if her hope and confidence remained as strong as ever, she answered, yes; when asked if she felt distress, she replied, no. Thus she leaned her head on Immanuel's breast, and breathed sweetly her soul into his bosom, without a groan, without a pang, without a struggle, without a gasp, while her parents, her brother, her sister, and all present, soothed into silent submission, beheld the spectacle with scarce a tear gushing from

the eye, or a pang of sorrow in the heart.

On the following Monday the funeral solemnities were attended, when Rev. W. Morse delivered a very appropriate and interesting discourse, grounded upon these words, "The cup which my Father hath given me, shall I not drink it?" A most affectionate address to the surviving relatives was delivered, and several appropriate hymns of Dr. Watts, selected by the deceased, were sung, viz. "Absent from flesh, O blissful thought;" also, "And is this heaven, and am I here," &c. closed the pleasing, and truly impressive solemnities of the day.

Ordinations, &c.

INSTALLED, at Randolph, on Wednesday, July 2, the Rev. Benjamin Putnam, formerly of Bethel, Vermont. Introductory prayer by the Rev. Joel Briggs, of Randolph. Sermon by the Rev. Joseph Elliot, of Roxbury. Consecrating prayer by the Rev. Bela Jacobs, of Cambridge. Charge by the Rev. Dr. Baldwin. Right hand of fellowship by the Rev. Warren Bird, of Foxborough. Address to the church and Society by Rev. Francis Wayland, jr. Concluding prayer by the Rev. John Butler, of Hanover.

of the 132d Psalm, C. M. beginning at the pause—"Arise, O King of Grace, arise," &c.

The Rev. Amasa Sanderson was then ordained as pastor of the church.

The introductory prayer was offered by brother Willard. A very able and interesting sermon, founded on Matt. xvi. 26. was then delivered by the Rev. Charles Train, of Framingham.

The ordaining prayer was offered by the Rev. John Parkhurst, of Chelmsford; and hands imposed by several of the elders. A very solemn and appropriate charge to the Pastor, and also an affectionate address to the church, was delivered by the Rev. Dr. Baldwin. And the fellowship of the churches was affectionately tendered by the Rev. Abishai Samson, of Harvard. Concluding prayer by brother Harrington; hymn and benediction by the pastor. The singing was performed in a style which gave much pleasure to the audience.

The day was fine, and notwithstanding the hurry of the season, the assembly was large and respectable. The house was filled to overflowing, and many were unable to get within the doors. Good order and decorum prevailed during the whole of the exercises.

As the friends of Zion were leaving the place, each seemed to say, "Peace be within thy walls, and prosperity within thy palaces: For my brethren and companions' sakes, I will now say,

DEDICATION AND ORDINATION.

AT Littleton, (Mass.) on Wednesday, the 9th inst. was opened, and solemnly dedicated to the service of Almighty God, a neat and commodious meeting-house, built by the Baptist Society in that place. This house is well situated near the centre of the town. It is built of brick, and well finished, in a plain but handsome style.

At 11 o'clock, A. M. the public services were commenced by an anthem, which was sung with much taste by a select choir. Prayer was then offered up by the Rev. E. Williams, solemnly invoking the Divine presence in that place, and with those who should meet there from time to time; that God would record his name there, and come unto the people and bless them. Select portions of scripture were read by the Rev. Dr. Baldwin; and also a part

peace be within thee. Because of the house of the Lord our God, I will seek thy good."

ORDAINED. Mr. Joseph Davis was ordained in Nottingham West, (N. H.) 18th ult. to the pastoral care of the Baptist church in that place. Brother Ruel Lothrop offered up the introductory prayer. Rev. C. O. Kimball preached the sermon, from 1 Cor. iv. 2. *It is required in stewards that a man be found faithful.* Brother Josiah Converse made the ordaining prayer. Rev. John B. Gibson gave the charge. Rev. John Parkhurst presented the right hand of fellowship, and Rev. C. O. Kimball closed with prayer. The services were appropriate and solemn, and were listened to by a numerous and attentive audience. It is hoped the Church and Society in that place will long enjoy the faithful and affectionate labours of their pastor, and by a generous encouragement and support, render his life happy and useful among them.



NEW MEETING-HOUSE OPENED.

ON Lord's day morning, June 29th, 1823, a new meeting-house for the use of the Baptist church was opened at Dividing Creek, New-Jersey. The Rev. T. Griffin commenced the services, by reading the scriptures, and prayer, and afterwards preached from Genesis xxviii. 17. "How dreadful is this place! This is none other than the house of God, and this is the gate of heaven." The Rev. Mr. Smalley, of Cohansey, concluded with prayer. The congregation was large, and very attentive, and it is hoped the exercises of the day will be long remembered. The Baptist church in this place was constituted in 1761; their former meeting-house was destroyed by fire, which was to them a great trial. The present house is a neat, plain frame building, 40 feet by 34. The whole expense of building, is \$1,900. They have greatly exerted themselves, but are yet considerably deficient of the sum needed. It is expected their pastor, Rev. Mr. Brooks, will visit some of the churches, to solicit aid on their behalf, and hoped their brethren will sympathize with, and help them.

On Monday, the 19th June, the Rev. Cyrus Pitt Grosvenor, and the Rev. Daniel Sheppard, were ordained to the work of the gospel ministry, in the Baptist church in Charleston, S. C. The sermon was preached by the Rev. W. T. Brantley, of Augusta, from Deut. xxxii. 31. Rev. Dr. Furman asked the usual questions; and the Rev. Mr. Brantley, after an appropriate address, presented the Bible, and gave them the right hand of fellowship, welcoming them into the trials and consolations of the ministry. The solemnities of the occasion were closed by an impressive charge, by the Rev. Dr. Furman, from 1 Tim. iv. 16.

At Poughkeepsie, (N. Y.) August 7th, after the usual examinations, Mr. Rufus Babcock was ordained to the work of an evangelist, by the Hudson River Association, then in session at that place. Rev. Mr. Leonard, of Albany, offered the introductory prayer; sermon by the Rev. Mr. Cone; ordaining prayer by the Rev. Mr. Williams; charge by the Rev. Mr. Maclay, and the right hand of fellowship by the Rev. Mr. Sommers, (all of New-York city.) Concluding prayer by the Rev. Mr. Perkins. The exercises were attended with a pleasing and appropriate solemnity.

OPENED, June 1st, 1821, a new and commodious Baptist meeting-house in Windsor, Mass. Sermon by the Rev. Samuel Bloss, of Cheshire, from Rev. xxii. 9. "Worship God." Concluding prayer by Rev. Abraham Jackson.

ON Wednesday, November 21st, 1821, in Windsor, Mass. Mr. Noah Y. Bushnell was solemnly ordained to the work of the ministry. Sermon by Rev. Rufus Babcock, from 1st Timothy, iv. 16. Consecrating prayer by Rev. Samuel Abbott. Laying on of hands by Rev'ds. Samuel Abbott, Asa Todd, Abraham Jackson, and Israel Keach. Charge by Rev. Mr. Jackson. Right hand of fellowship by Rev. Mr. Keach. Concluding prayer by Rev. Isaac Child.

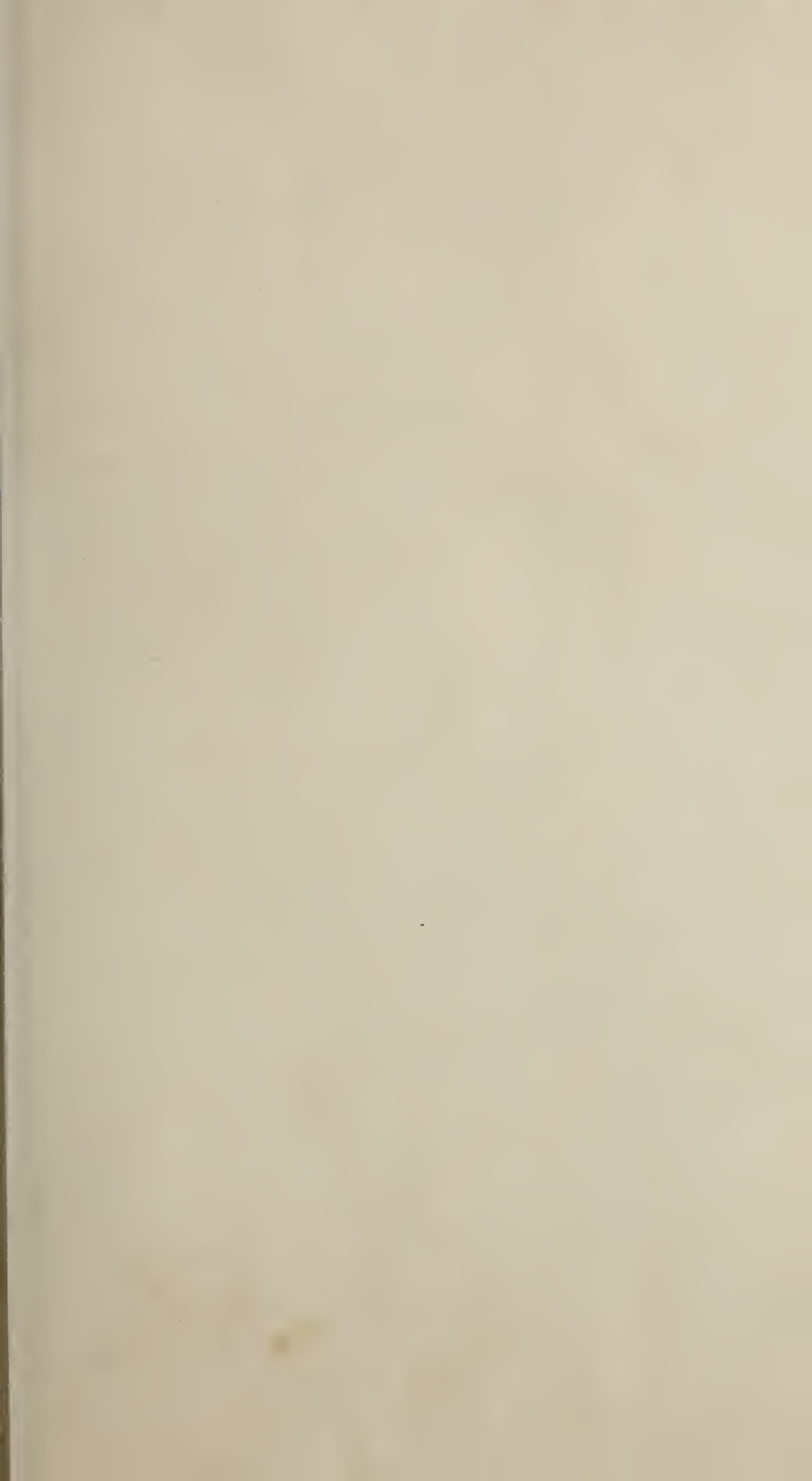
To the Editors of the American Bap. Magazine.
Rev. Sirs,

The above was handed to me by a brother of my acquaintance some time since, with a request, that I would forward it for insertion in your Magazine. I regret that I have too long neglected sending it.

Yours, in the bonds of the gospel,
Belchertown, Aug. 8, 1823. T. MARSHALL.

CORRECTION.

The ladies of Rev. Mr. Jackson's Society, in Charlestown, Massachusetts, have contributed 58 dollars for the education of a Burman female, to be named Maria Tallmadge Jackson, after the consort of their pastor. The above sum was credited by mistake in the last Number of this Magazine, to the ladies of Charleston. Also the object for which it was collected was not mentioned.





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